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Index for May - - - - Page 470

Plans for Winning a Sunday Night Audience—
Christian F. Reisner - - - 425

What Live Pastors Are Doing - - - 427

Five Convictions on Bible Study—*W. W. White* - 428

The Morality of Free Thought - - - 429

METHODS OF CHURCH WORK—*E. A. King* 431-436

ILLUSTRATIVE DEPARTMENT—From Nature—
Recent Events—Evangelistic—Preacher's Scrap
Book—Science - - - 437-448

ECCLESIASTICAL YEAR—
Mother's Day—Memorial Day—Arbor Day 449-457

Prayer Meeting Topics—*J. H. Jowett* - 458-459

HOMILETIC—Best of Recent Sermons - - 460-468

By *W. L. Watkinson, Geo. S. Swezey, Wm. Frost Bishop,*
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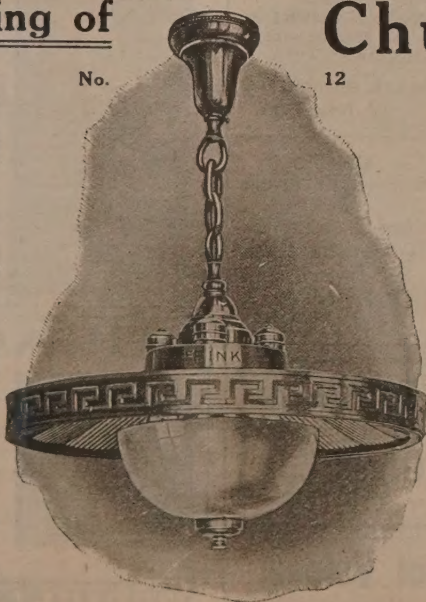
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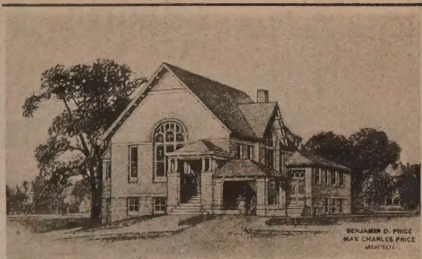
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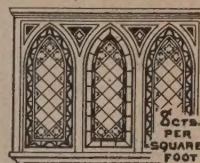


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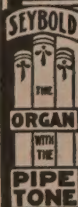
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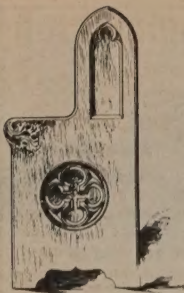
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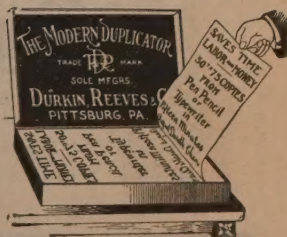
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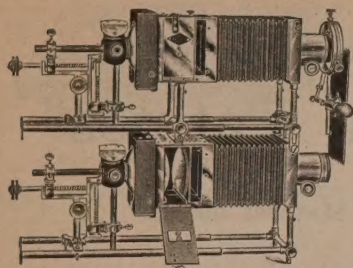
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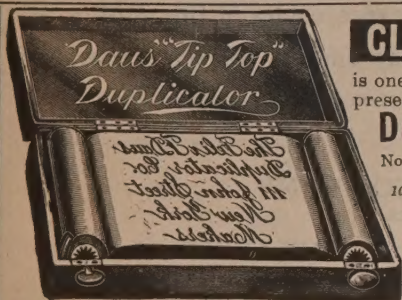
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Plans Winning For a Sunday Night Audience

CHRISTIAN F. REISNER, GRACE M. E. CHURCH, NEW YORK.

Can a now-a-days minister get a Sunday night hearing? Many fail. It may be impossible in some localities. Generally it is possible if the price is paid. Is it worth while? Sunday work is increasing. It shuts off morning attendance. The severe strain of week days increases the attractiveness of late sleeping on the Rest Day. Poverty stops some from showing cheaper clothing by a daylight attendance. A few Nicodemuses will attend at night who tremble before the recognition of acquaintances who see them going when sunshine reveals it. Countless thousands finally grow tired of the house or room by evening and venture out in the twilight. The theaters and concerts are crowded. The church has a larger claim and can profitably compel it to be recognized. She must draw in the care- less.

The Sunday night service should be varied, lively, bright and joyful. It need not be cheap. Whatever the drawing method a hearty presentation of the saving, enriching, gospel must be presented. That is vital. Remember it amidst the following suggested plans. No sort of a program should be permitted to shut out a vigorous, pointed, nutritious spiritual message.

Attract the men. They are naturally religious. They are rallying to Christ as never before. Witness the marvelous layman's missionary movement as proof. Announce a specific message, "Are Men Religious?" "An Ideal for Denver Men." Reserve the center of the house. Request the men to seat their wives and sweet-hearts with the women and sit in this section. If the fact of this "reserved section" is advertised, groups of men will attend together. Many a lone man will then be unfrightened by timidity and come. Fix a number and spur the Brotherhood or Men's Bible Class to help secure it. Use a card with "I will be one of 100 Men" (in large type) "to sit together Sunday night at _____ Church." (In very small type.) Present each man with a carnation. Print a special program. Place on it appropriate "masculine" scripture to be read together. Select low keyed songs easily fitted to men's voices. Have them stand and sing alone. Try them at whistling a chorus. It will start some to singing. Furnish paper and pencil to write ques-

tions. Gather and read. Answer then or announce the purpose of doing so the following week. Appeal for enlistments in Christ's army. Last fall the Western League baseball team was invited. They attended as did scores of men interested in the game. A straight gospel message formed into divisions by baseball rules was given. It was published widely. It secured a hearing. The seed truth could not be lost.

The "Rose" and "Carnation" evenings first tried at Grace are now used in every section. They are effective beyond computation. The *Denver Post*, a daily newspaper, furnished the first 1,000 roses used. They advertised the fact generally, and so we caught the eye of thousands. Every attendant received a beautiful rose with a tag fastened on, giving a picture of the church and the scripture text ("the Rose of Sharon"). The rose was kept fresh in lonely rooms for days. The tag was retained as a souvenir and so constantly advertised the church. Hundreds were turned away from the service. The rose fragrance and grateful faces made an easy audience for preaching. The carnations were furnished by a department store which stated the fact in its display newspaper advertisement. In the fall, Mr. Wilmore, a widely-known dahlia grower, donated 1,000 rare blossoms of that species. At another time ask everyone to bring one or more flowers, potted or detached, and send them to the sick later.

Four times a year Grace Church Sunday School renders a Sunday night program. The practice has "discovered" a remarkable genius who also greatly enjoys training children. The programs consist of songs in various sized groups, recitations and exercises. The parents attend because interested in seeing or hearing their offspring. Others enjoy the bright work done by younger folk. The youth come to perform and keep coming. The Sunday School is made prominent. Unusual talent is discovered. A bright and worthwhile service can be insured.

I discovered an ex-orchestra leader who had ceased professional playing and entered business. He greatly enjoys music. We furnished him a room in the church where a volunteer orchestra could practice without cost, once a week. He organized a company of twenty-

five. We purchased the music. In return the orchestra plays two or three selections the first Sunday night of each month. Many are attracted by this kind of music. They come to hear it and are held by a service full of life. It will be surprising how many localities contain an idle leader who will be glad to make himself useful in this way.

Watch for all kinds of unusual musical numbers. One Sunday night we had a boy eight years old who had a marvelous soprano voice. Being advertised he drew a great crowd. A second collection was taken for his benefit. Another time a little Jewish lad was found whom all experts said promised to become a nationally noted player. He drew, and individuals gave him money at the close. At another time a negro jubilee troupe was discovered spending Sunday in the city. One of the number was the son of an African Methodist bishop. They commanded an overflowing crowd. They sang religious songs and moved people mightily. Twenty requested prayer that night, including three of the singers. On another Sunday an auxetiphone was borrowed from a local music dealer and choice records were used. It rendered splendid music when placed in a large room. Every Sunday evening we have some special musical number of this kind to attract folk. There is a violin solo, a zither duet, an Italian harp, a stringed trio, a saxophone, etc. It is surprising how many people will play without charging when it is shown that they are helping brighten people in a popular service.

The writer is at the church entrance thirty minutes before the service opens. Every incomer is greeted, and so goes in feeling at

home. Frequently they are asked concerning church relationship. In this way some one is always secured who promises to join that night. In three years there has not been a Sunday without some accessions. Station a number of hand-shaking, smiling-faced folk about the church. So many need cheer. Never scold from the pulpit. Let the preacher brighten his face to the highest possibilities before standing at the front. Introduce everything that will create sunshine. Many churches are finding a short after church social time very valuable. The young people provide cocoa and wafers, or lemonade. People are invited to repair to the chapel for a brief time of conversation and friend-making. It offers a good chance to discover the religious condition of people who would not tarry in the aisle. In the summer we furnished ice water every Sunday night and found it very acceptable. The sermon should be short and vivaciously delivered. It can deal with an up-to-date subject without being harmfully sensational. In the spring, "The growing grass," in the summer, "A cool breeze," in the fall, "The falling leaves," will offer good material. A catastrophe, a local convention, a nearby industry or happening, suggest others. Tie religious truth to the subjects of common conversation and experience.

We name our service "Happy Sunday Evening." Everything that will uncover and bring to hearts the "joy of the Lord" is then employed. Criticism will be aroused but keep teachable in the presence of advice and in touch with the Great Teacher and steadfastly follow the right as you see it, as long as people are lifted. Every plan must be fitted to the local field and the person employing it.



SIXTH AVENUE BAPTIST CHURCH, TROY, N. Y. (See page 469)

What Live Pastors Are Doing

Congregation Increased—Men Organized Without a Club—Missionary Mock Trial—
Mothers' Day—Advertising for Lonely Christians.

THE GROUP METHOD.

CASPAR WISTAR HIATT.

I do not care to have the men of our church play little artificial games in the name of religion. I have no use for clubs or brotherhoods or guilds whose motto is self-culture and whose activities are centripetal. Such combinations are artificial. At the most they furnish pastime. They usually degenerate into mechanical routine—the irksome, treadmill business of running a machine without arriving at any destination.

I think that the ideal organization for men is a general association whose watchword is service—an association giving the men of the church choice of several lines of activity, permitting them to select in each case what is congenial, and pledging them to devote time and energy to that object. Thus the men of the association naturally divide into groups, each zealously bent upon some definite line of service. Each group should be organized with chairman and secretary. The association should meet at stated times and hear reports from the several sections, thus making all the men intelligent respecting all the lines of service.

This is the plan on which we are at present working in our church. The scheme is not fully developed but so far as we have gone, it is very satisfactory. We have committees on Work for Men, Benevolences, Prayer Meeting, Bible School, Endeavor Society, Sunday-night Service, and the like. The first of these committees is already engaged in an extensive campaign, stimulating the men of the smaller churches in the city to concerted work in their several parishes.

Men do not care for a mere show. They wish to do things. I find that the only fellowship worthy of the name, is yoke-fellowship. If you will let men see that they can bring things to pass by giving their service, they will gladly take hold. And the result will be, not only something accomplished, but the development of the workers themselves. I am inclined to think that the highest value of this plan of service is the reflexive benefit. This is not a theory, but the demonstration of experience.

ADVERTISING FOR LONELY CHRISTIANS.

St. Lawrence Chandler, a member of the South Park Methodist Episcopal Church in Chicago, advertised for lonely Christians to come to that church. He received forty-five answers, twenty people visited the church the following Sunday and shook hands with the advertiser. One family has moved from the north to the south side in order to attend that church. This is a novel or new way to use printers' ink, but it further proves its efficiency.

HOW WE INCREASED OUR CONGREGATIONS DURING THE HOT WEATHER.

P. LEYSHON, PASTOR CONGREGATIONAL CHURCH,
COLE CAMP, MO.

This is a small city of some 800 or 1,000 people, and the majority of them Germans. There are four churches, two Lutheran, one Roman Catholic, and the other our own Congregational Church.

The congregations in the morning at our own church are generally very good, but in the evening the people said it was too hot, and very few attended. So, having received a call to this pastorate, I commenced on August 1 (having preached here the two previous Sundays) and suggested that we take the evening service into the open air. The seats were carried out of the church and school and placed on the lawn in front of the church; the organ was placed on the porch, and the pastor used the doorstep for his pulpit.

There was a large attendance on the first night, with splendid attention to the old gospel message; this was continued during the month, when, owing to a change in the weather, we decided to go indoors again.

The result of the experiment was a much larger number at the services than would have filled the church, besides a number of men who came and stood in the background and listened. So that instead of having a congregation of 25 or 30, we had 200 to 250. And again, people came who would not have come into the church. Some of them were never seen in the church before, but have come to the indoor services since.

Next summer we purpose, D. V., having most of our evening services in the open air. This simple record is made to encourage others to go and "do likewise."

MISSIONARY MOCK TRIAL.

Mr. Money Bags Loses His Suit Against Missions.

Nearly 400 witnessed an interesting mock trial last Wednesday evening in the Lakewood M. E. Church, in which over 40 persons participated.

A suit was brought in the name of Mr. Money Bags against the Board of Foreign Missions, to which, according to the evidence adduced, Bags had paid the sum of 99 cents during the past ten years. Mr. Bags sought to prove that these sums of money were paid to Mr. Sacrifice upon certain false representations.

The defense introduced many prominent witnesses, such as Roosevelt, Taft, Bryan, Churchill, and others. At the close of the defense, the judge directed the jury to return a verdict for the defendant.

The trial brought out much valuable information concerning missionary work. At the close a silver offering amounting to \$32 was taken.

MOTHERS' DAY.

H. B. HUMMEL, D. D., FIRST PRESBYTERIAN
CHURCH, TRINIDAD, COLO.

In accord with the suggestion of our evangelistic committee we observed the second Sunday of May as Mothers' Day. All were requested to wear a white carnation as a badge of honor to motherhood and the mothers were invited by the church to be the guests of honor for the day. We furnished flowers to all visitors and to those who had not procured them. A large audience assembled and it was a most impressive and inspiring sight to see them, each one wearing the white flower in honor of mother, and to witness the interested and devout attention to the service. The organist, instead of playing some classical selections, played "Home, Sweet Home," and "The Sweet Bye and Bye." The choir sang only familiar mother hymns which were printed out in full on the program, and the audience joined in the choruses. The sermon was based on Prov. 31:28 and treated the subject, "Some thoughts about mother and debt we owe her." There was scarcely a dry eye in the audience at the close of the service and it was pronounced by all to be one of the most helpful and impressive we have ever had. Such a service cannot fail in producing great good. I commend it to all who have never tried it and predict that "Mother's Day" will speedily become a national and an annual day of observance.

MOTHERS' DAY.

REV. T. M. GOSSARD, PERRY, ILLINOIS.

The plan is to have two special days, for example "Fathers' Day" and "Mothers' Day" observed annually to interest the parents of the Sunday School pupils in the work of the school. The children invite their parents by word of mouth, and the pastor sends out special invitations by mail. The invitation to mothers is printed on a post card.

On "Fathers' Day" the children all wear evergreen and on "Mothers' Day" the white rose is the flower worn. On "Fathers' Day" there is a boys' choir, a male quartet, and a ten-minute talk by a man in addition to the regular lesson. On "Mothers' Day" the same idea is carried out by and for the girls and women.

An appropriate sermon is preached on these days, and as a rule the attendance is much increased. This special form of service is most excellent and worth repeating year after year.

SERMON TOPICS.

A Man Who Stood by the Truth.
Men Who Stood by Their Church.
A Man Who Stood by His Leader.
One Who Always Stands by You.

SERMONS TO MEN.

A Call to Men.
The Making of a Man.
The Influence of an Ideal Young Man.
Every Man a King.
The Whole Duty of Man.

—Rev. J. A. Smith, Marion, Iowa.

Five Convictions And How They Came

W. W. WHITE.

1. The Apologetic Value of direct, thorough, comprehensive Bible study in one's mother tongue.

2. The Economic Value of the same in preparation for the ministry and other Christian work.

3. The Essential Value of the cultivation of the spiritual life and of practical work during the time of preparation for Christian activity.

4. The Recognized Value, especially among experienced foreign missionaries, of direct, thorough, comprehensive Bible study as the chief part of preparation for the foreign field.

5. The Popular Value of such study of the Bible.

How did these convictions come? They came through five distinct experiences of the writer, as follows:

1. In the autumn of 1886 I resigned a pastorate in Illinois to enter Yale University for post-graduate work in Hebrew and cognate languages, and Old Testament literature. My study was carried on almost exclusively under the late President W. R. Harper, of Chicago University. The critical study of the O. T. which I followed, after a year or so, made me a skeptic—almost a practical atheist. While about at the lowest possible temperature spiritually I became interested in some popular book studies in the Bible which were given by the same instructor who had unsettled me. These studies may almost be said to have been my salvation. From that day to this, I have been growing in the faith, which is established upon the foundation of the Prophets and Apostles because of direct contact with them chiefly through my mother tongue.

2. The economic value of the study of the Bible in English during the time of preparation for Christian work was impressed upon me while I was professor for three years, of Hebrew and O. T. literature in Xenia Theological Seminary, Ohio, where I took part of the time assigned to Hebrew studies for mastery with my students of certain great books of the Bible. I believe in the study of the original languages, but I believe also that things being as they are, if one or the other must be slighted, the languages should suffer rather than the English Bible. Both should have their proper place. Space here will not allow discussion of the revolution which must take place in the theological seminary world before the English Bible shall have been put where it belongs in theological study.

3. The value of cultivation of the spiritual life and hard, practical work done in student days was discovered while I was associated with Dr. R. A. Torrey for two years as instructor in the English Bible, in the Moody Bible Institute. I shall always thank God for the shocks to my sense of propriety which I received while in Chicago.

4. Then came two years in India, where nearly one thousand missionaries were met at representative conventions and in private conversation. They represented about all the so-

cieties of America and Britain, as well as some on the Continent. From scores of most representative missionaries came this lament: "O that we had been required to study the English Bible in our preparation days." I determined when on foreign missionary ground to return home to establish a center for the study, chiefly of the English Bible, and with special reference to the training of the missionary for the world field.

5. Then came two seasons of popular Bible teaching in Great Britain, where it was made clearly manifest that people are ready for the teaching of the Bible. For seven and a half weeks in London I had twelve thousand people in nine Bible classes a week, and I did nothing but teach the Bible.

There is a prestige which comes to a speaker

who knows his English Bible which is not accorded even great scholars.

While giving a course of five Bible studies on Sunday evenings in the Fourth Presbyterian Church, New York, Dr. E. W. Work, pastor, a prominent business man, head of a leading New York house, who is an elder in a leading New York church, asked me how the attendance was keeping up. The answer was given that the attendance was increasing. The elder said: "My pastor was wondering how the interest could be kept up for so long a series in Bible study!"

There it is! The preachers themselves (many of them) will not believe that the Bible is the most attractive book in the world. They are victims of a vicious system of theological education. May the day speed when we shall have the Bible taught in the pulpits of all lands.

The Morality of Free Thought

Three Illustrations

From the *Record of Christian Work*, for March, by permission.

M. Victor Augagneur, whose course in Madagascar has won him the sobriquet of "Diocletian the Little," has just left the island, probably for good. He was the socialist mayor of Lyons before he entered the colonial service and is a free-thinker. Under his government Malagasy Christians have been called to go through a "red terror" which, though not as bad as the immediately preceding "black terror" when schoolhouses and churches were confiscated by the Jesuits and at least two missionaries murdered, has yet become a scandal of the first magnitude. The most important of Norwegian missions in Madagascar and its organ, *Norske Missions Blad*, has long been full of Augagneur's intolerance. We summarize some recent matter from it.

The initial step was to break down mission schools. First by restrictive rulings, later by direct prohibition, the whole system with its 150,000 pupils has been for the time being practically destroyed. Training schools for teachers, for doctors, for pastors, industrial schools, the schools in which ninety per cent of the native officials the French government finds so useful were educated—all have been closed. It has been strictly forbidden to teach children to read, and 120,000 children in elementary schools have been turned loose in the jungle again. No adequate substitute in state schools has yet been arranged. In fact in 1907, the year after the law was passed which destroyed mission schools, the state's educational budget sank 60,000 francs.

Then followed the attack on the churches. It was forbidden to build new churches without authorization and this has been in most cases refused, either "because there were so few Christians in the district" or without given reason. To repair a church similar authorization is required and commonly refused, so that churches have fallen to pieces. Augagneur has indeed gone a step further and actually or-

dered churches torn down which had been erected without authorization before his time. As the crown of this legislation, Christians are forbidden to hold religious exercises outside of church buildings! If they gather in their houses for prayer and Bible reading they run the risk of fine or imprisonment. The police have actually broken up such private meetings and have turned back church goers on the way to church. Religious exercises at burials have practically ceased, because the free-thinking governor has forbidden other than relatively few European missionaries to take charge of such services. Sunday Schools still survive but the French Republic through its great consul sees to it that little children shall not be taught to read there. The animus of the government is declared to be rather anti-Christian than anti-religious—at least, Moslems and heathen are favored and supported. Protestant missionaries have been publicly described as "pirates" by high officials, and an anti-missionary speech delivered by Augagneur in the French Chamber of Deputies has been distributed in anonymous form in Madagascar. The Freemason and the free-thinking societies of France have passed votes of confidence in Augagneur and praised him for his "decided attitude towards Christian propaganda." When he left France last he declared that in two years he would have "rooted out all Christian weeds in the island."

Meanwhile the French Protestants who as one of the most faithfully Republican elements in France have much influence with the government, are using every means to call a halt on free-thinking intolerance and in this they have an active supporter in the English government.

II.

A federation of German free-thinkers has been organized under the name of the *Monisten-Bund*. Its leader is Professor Haeckel, of Jena, whose atheistic book, "The World Rid-

die," floods the English bookstalls in a sixpenny edition. In English sixpenny circles he passes for a great thinker. Competent German estimates of him are not so favorable. Thus Professor Wundt, of Leipzig, a savant of the first rank, says that (*Kultur der Gegenwart*, p. 124), "In reading Haeckel one feels as if one were translated to a time antecedent to the discovery of logic, an era when science was as yet in its childhood." The *Monisten-Bund* has its free-thinking gatherings on Sundays, celebrates two sun festivals in the year, provides free-thinking speakers to officiate at marriages, baptisms (!) and funerals, and carries on certain charities which, according to *Das Freie Wort*, the Frankfort free-thinking review, "are painfully insufficiently supported."

Professor Haeckel has been in the past three years subjected to very searching criticisms on the part of the zoologist, Dr. Arnold Brass. It was clearly shown that he had falsified plates in order to prove evolutionary steps, had doctored drawings of foetuses and of ape tails. Since then he has published in his *Das Menschen Problem* new embryo drawings which he alleges have been copied with absolute accuracy from other investigators. But Dr. Brass shows that these, too, have been altered in very important points,—giving a series of illustrations, "before" and "after," especially of the fish-man and fish-bat embryo. Haeckel in reply tries to throw the responsibility of his honesty on his draughtsman. But Dr. Brass retorts: "How is it, then, that the falsifications in every case occur where they can be made to contribute proof to Haeckel's hypotheses?"

III.

The French government has published in English, German, Spanish and Italian, translations of a work by M. Mater, "The Religious Policy of the French Republic." It defends the separation of church from state and the various steps taken during the last few years to protect the Republic against clerical intrigue. Anatole France, Octave Mirbeau, Seignebos, Berthelot, and other distinguished Frenchmen constitute the committee under whose immediate supervision the book has been published. Its main contention is that the policy of the *bloc* has not been anti-religious but anti-clerical. M. Mater declares that it is as impossible to destroy man's bent toward religion as to do away with the rule of the queen-bee in the hive.

But this is certainly not the opinion of an active and aggressive group in France today. When the present Minister of Labor, Viviani, declared that he was going to put out the lights of heaven forever, he was not thinking merely of the Church of Rome. Senator Havet, at the Congress of Lay Youth, expressed more definitely the program of French free-thinkers. "The power of modern thought has shaken consecutively the bases of the papacy, of Christianity, of theism. The goal of our epoch is the religious zero. We aim to purge France and the world of religion."

So they have begun with the school books. Every reference to God or spiritual things has been censored out. M. Bonifas in an article "God and the School Book" (*Foi et Vie*, Au-

gust 1, '09) calls attention to some recent changes.

In an 1898 reading book the sentence, "The beauties of nature ought to raise our thoughts to God" is changed, in 1908, to "The beauties of nature ought to elevate our thoughts."

In 1900 the astronomer LeVerrier is quoted as saying, "When one gazes on the starry heavens through the telescope one can almost see God Himself behind those scattered worlds." This is changed to "The celebrated astronomer was wont to say 'The sight of the heavens raises one above oneself.'"

A sentence of Seneca, "O man, God stands near you," becomes without Seneca's permission, "O man, thy conscience is thy judge."

Alfred de Musset's "The whole world glorifies Thee; the bird in its nest sings praise to Thee, and for a drop of rain thousands have blessed Thee," is replaced by "Dance, little girls, all in a circle. The woods smile at your gentle charm."

La Fontaine's, "The little fish will grow up if God gives it life," becomes "The little fish will grow up if it is given life."

An illustration of a village church is changed to a picture of the local post office. The story of Galileo in the Cathedral of Pisa is described under the title of Galileo in a monument of Pisa. A quotation from the Christian St. Augustine is doctored into one from the pagan Cicero. A citation from Voltaire declaring that God wishes children to obey their parents is thanklessly thrown out by these free-thinkers who would out-Voltaire Voltaire. Finally, while the story of the widow's mite is strangely enough retained, Christ is not mentioned. Instead, "A sage said to his disciples."

The first illustration cited is of intolerance, the second of dishonesty. Perhaps the word stupidity would best characterize the third. For was it not the fool who said in his heart, "God is not"?

And it must be recalled that Augagneur, Haeckel and Havet are not unimportant men in their movement, but its choicest representatives.

Life Insurance for Ministers

The average life of a minister is some ten years longer than men in other professions. This is due to temperance and care of the body and their profession. The old-line companies know this, but they make no concession for it.

But here is an old-line company, organized for over 100 years, that accepts no one but ministers, and in the past has been limited to Presbyterian ministers, but is now opened to ministers of all denominations.

Write the Presbyterian Ministers' Fund, 910-14 Commonwealth Bldg., Philadelphia, Pa., giving age and amount of insurance you require. Compare the rate with that of other companies or with that you are now paying. You will find that you can save 15 to 20 per cent.

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

The month of May brings us to the outdoor season in good earnest and everywhere there are evidences of life and joy and great promise for the year.

The church needs to adapt its methods to the changing seasons and to use each new month for new conquests. There is no time when the church can afford to relax its efforts. We simply cannot let up in our efforts, if we wish to win.

One of the encouraging things about this strenuous work of ours is that we reap what we sow. The law of cause and effect works on and the fruits of our labors are sure. "Be not weary in well doing," says the Apostle, "for in due season we shall reap if we faint not."

A man can never really tell how far his influence carries, but the minister who works wisely and continuously may rest assured that his labors will not be in vain. Let us all take courage and go forward.

SIMULTANEOUS EVANGELISM.

One of the most interesting items which has recently come to the editor's desk is a letter from Rev. C. Harley Smith, of South Street Methodist Episcopal Church, Brockton, Mass.

The letter head itself is interesting. It bears the pictures of three churches, the names of the co-operating organizations, names of pastors, evangelists and laymen; all of whom are engaged in one great evangelistic movement for the whole city of Brockton.

There are three headquarters where meetings are being held simultaneously each evening, and on Sunday afternoons at 4 o'clock a men's meeting is held at the Central Church.

This is certainly an ideal way to hold successful revival services. It keeps churches from competing with one another, it divides the expense and makes a much better impression on the community. It is all made possible because of the church federation which exists in the city.

Rev. Mr. Smith is a member of the state board of the Massachusetts Federation of Churches and would be willing to explain any of the details. (If you write him for information be sure to enclose postage for reply.)

AFTER A REVIVAL.

Many a revival creates a new and helpful spiritual atmosphere. Men and women are aroused as they have never been before, but after the evangelist goes the church, the pastor, and the community all seem to settle back in the same old channels. It is true that many have been added to the church roll, but they are the same people and must continue to live in the community as before. What can be done to conserve the results of a helpful revival?

In giving an answer we are only offering

suggestions, but we trust they may start other men to thinking about the great need.

1. The converts should be carefully instructed as to what they must expect after the revivalist has gone and the meetings are closed. They must be made to feel that in order to keep alive their new interest they must attend religious services with regularity, read the Bible at regular intervals, and read religious books and periodicals. They must put their religious enthusiasm into action or it will be lost.

2. Organize the converts into Bible classes. This is one of the most important methods of occupying their attention and feeding the souls. The Bible class will serve as a training school for Christian service as well as a school for the teaching of church history, denominational loyalty, and missionary enterprise.

3. Induce some of them to become active in the Sunday School. A new class may be organized and a new teacher found. Converts should be given something practical to do. At this time they are anxious for service and just here the wise pastor may select good helpers for the cause. To neglect this is to lose one of the greatest of the revival benefits.

4. As singing has occupied so large a place in the meetings, the custom ought to be continued long after the revival. Converts may be often called together for services of song with solos and exhortations. After-meetings for testimony or a question box may prove helpful.

5. New converts may be set at work calling on the sick or on strangers. They may canvass for books or denominational literature. The point is just here: these converts must not simply be good, they must be good for something. They must be harnessed to the work now while they are interested, or their services in this direction may be lost forever.

Not only does it offer a splendid opportunity for the pastor, but for the convert it is vital. It will help many a man over the days of reaction and link him up forever with the cause of Christ.

HOW TO USE SUMMER SUNSHINE.

The Better Day Bureau, which is devoted to methods and material for Social Service, has proposed that 1910 be designated and employed as nature year, especial attention being given to beautifying streets, adorning buildings with vines, protecting lawns, providing litter receptacles, doing vacant lot gardening, and cultivating flowers, especially by children.

State and city organizations have approved and it is hoped that some one in every place will volunteer to start the movement in his community. Sunday Schools, Junior societies and public school teachers may direct the growing of flowers. Besides use for home enjoyment flowers may be raised for benevolent purposes locally, or for some city. The National Flower Guild, 70 Fifth avenue, New

York, solicits flowers in any quantity, for use in several cities.

A whole Sunday School or Junior society may be interested in gardening, raising several kinds of vegetables or one kind. Winter squashes yield well per hill, even one hill; are not perishable, and ripen when evenings are long enough to call for sociables. By weighing it is easy to decide who raises the largest one. At a "Squash Sociable" produce of all kinds raised for the purpose can be sold for the designated benevolences.

The usual 5 cent packets of flower seeds may be secured from The Flower Mission, Cleveland, O., at 1 cent per packet in quantities of 100 or more. Some schools buy quantities and have the children sell them at 5 cents a packet, using the profit for missions or other good causes.

Anyone sending 10 cents to the Conrad & Jones Co., Nature Year Department, West Grove, Pa., will receive now a Rose Guide and a coupon worth 25 cents on a \$1.00 purchase, and at planting time will receive a rose to bloom this season. All for 10 cents, because every family, in city or country, should have at least one rose bush. *Rally one and all for "nature year."*

ENCOURAGEMENT FOR THE POOR IN POCKET.

Nearly every pastor knows of people in his parish who have little means. They cannot give much to the support of the church. In these days when churches are asking for so much money these poorer people are often forgotten or overlooked and sometimes really hurt. Often whole families are kept away from church because they cannot give to the thousand and one things that require money.

The following by Rev. George W. Martin is worth thinking about. We also think it would be worth while to print it in the church calendar just to bring the matter to the notice of the people:

"No Money to Pay.—The pastor was telling me about a certain one of his families. They had once been well-to-do, but through reverses they lost all their property and were in pinched financial condition. They were educated and refined and felt keenly their poverty. In their old home they were active in church work; but, since coming to their present home, they had never even transferred their membership, though often urged to do so. They were rarely seen at church, and the pastor said he was confident it was because they were too proud to go when they had practically nothing to put in the contribution plate as it was passed.

"The pride that makes one ashamed to be a church dead-beat is all right. But the pride of this family was a false one. Proper pride would have led them to at once identify themselves with the local church and regularly attend its services, even though they now could contribute only five cents when they used to pay five dollars. What the Master said when the poor widow cast into the treasury the two mites (Luke 21:1-4) shows how he regarded such matters. God's requirement is always reasonable. With him motive is more than

money; love more than lucre; a big heart more than a big purse. Do your best, and never mind about the large sums given by the rich people. The widow's little was more than their much."

THE THREE B CLUB.

Pastors are frequently inquiring about methods for handling boys. Here is one that ought to spread rapidly into every Sunday school. It is what is called "The 3-B Club" and is designed for boys ten years of age. It centers about a pledge which each member signs in the presence of a witness. The pledge is as follows:

THE 3-B CLUB.

Busy as a helper at home.
Bright through diligent study.
Brave in every temptation.

FOR AT LEAST ONE YEAR

I will take good care of my body.
I will not use bad words.
I will not use tobacco.
I will not drink intoxicating liquor.
I will be neat in my appearance.
I will be helpful in my home.
I will be diligent in school.
I will be truthful and honest.
I will be fair with the boys.
I will show fidelity to girls.
I will be devoted to parents.
I will be courteous to seniors.
I will be kind to every living creature.

Signed

Date

Witness

REACHING THE MASSES.

Niagara Square Church of Buffalo, New York, is meeting the down town problem in a strong way. While not literally becoming all things to all men, the pastor has succeeded in drawing people to the church through some unusual methods. For the last two years he has specialized in his evening meetings with good success.

First of all is a woman's night. All the organizations of women connected with the church unite once a year in a Sunday evening service. This is a regular church service and is conducted wholly by women. The pastor is fortunate in having a wife with considerable experience in public addresses as well as in occasional preaching.

On each occasion she has been the preacher. The music has all been rendered by women while others have been used for the reading of Scripture, prayer and ushering. This service is among the most popular and largely attended of the year.

There is also a boys' night. A successful work for boys is being done in this church. Two years ago two small classes in the Sunday School were united under the leadership of the young musical director, who has a genius for handling boys. The class has increased in effectiveness and strength until now it has the highest average attendance in the school, while its money contribution outranks all other classes.

Once a year these boys have charge of the Sunday evening service. At the last one twen

boys did the singing, a boy read the Scripture, another offered prayer, the boys served as ushers and gathered the offering, and a boy made the offertory prayer. On this occasion Mr. Arthur Cotton of the Y. M. C. A., the boy specialist of Buffalo, gave the address. This, of course, is a popular service, a number of stranger boys being in attendance.

At the mid-week meeting new interest in Bible research has been aroused by an attempt to answer the question, "Which ten chapters from the Bible would you select if you could have only ten?" Many lists, no two agreeing in all particulars, were presented. One deacon spent nights in comparing Scripture with Scripture, and an ex-judge, with great unwillingness, cut forty chapters to thirty, and then to twenty and finally to ten. Several weeks were spent in gathering the results of this effort. It was found no easy task to make a satisfactory selection of ten chapters out of the 1,189 chapters in the Bible.

A NEW VISITING CARD.

The following card speaks for itself. It is simple and practical and cheap. Such cards ought to be in use in every church:

Visiting Card

M.....
of.....
has recently come to our church. We ought to make..... feel
that Westminster is a place of friendship.
Will you therefore call at your earliest opportunity and
report the call to me.

Sincerely your pastor,

Spokane, Washington.

THE STAMP METHOD OF MONEY RAISING.

Rev. A. S. Gregg, in his valuable little book, "Ways That Win in Church Finance," tells of the Jewish method of raising money for the Zionist movement. He says they sell stock in their colonization bank and furnish each subscriber for one or more shares with a small book resembling the deposit books issued by savings banks.

The shares are \$5.00 each and when a Jew wishes to make a payment on his account he goes to the treasurer who sells him stamps ranging from one cent upward which are pasted in his book. As soon as the book shows he has paid the full amount, a stock certificate is issued.

Dr. Tipple used a similar system in the New York 20th century thank-offering movement. There is no good reason why this method could not be adapted to local conditions in any churches.

A new church fund might be managed that way; missionary money could also be secured. The books and stamps could be obtained through the local printer or through such a house as the Woolverton Printing & Publishing Co., Osage, Iowa. The editor of the "Expositor" at Cleveland, Ohio, would doubtless

arrange for the printing of all the necessary matter.

The interesting and valuable thing about a method of this kind is the fact that it furnishes definite work to do, and provides the tools to work with. People who would not be interested in an ordinary canvass for funds would take hold of this plan and work it. The poor as well as the rich could have a part in it and feel they were doing their share.

AN INTERESTING LIST OF TOPICS FOR A BIBLE CLASS.

Dr. Granville Lowther, one of the deacons in the editor's church, has a very interesting and unique Bible class. It is made up of thoughtful people of many shades of religious opinion, but who are at heart and in life Christian people. Out of the weekly discussions have grown a settled plan of study and so interesting and helpful has it become that it has drawn into its circle many men who would otherwise never have attended Sunday School.

The class has also served to bring many, practically all, of these people into the morning service and some of them have united with the church. The topics for study outlined in a neat card just issued are as follows:

1. Evolution of the Idea of God.
2. Evolution of the Forms of Worship.
3. Evolution of Atonement and Redemption.
4. Evolution of Moral Principles and Motives.
5. Evolution of the Idea of Rewards—Heaven.
6. Evolution of the Idea of Punishment—Hell.
7. Evolution Toward Perfection—Holiness.
8. Evolution Toward an Universal Church.
9. Evolution of the Kingdom of Heaven: "On earth as it is in Heaven."

TAKING UP THE CHURCH OFFERING.

There is a way to make this part of the church service a real act of worship. By announcing from the pulpit that the congregation will now worship with its offering the people are prepared for the prayer of consecration which may precede the passing of the plates.

The treasurer of a church once suggested to a minister that he offer the prayer before the offering is taken so that the people may have ample time to get their money ready! The suggestion on his part was purely mercenary, but the minister turned it to good use and prayed the people into a right spirit as to giving.

His prayer was something like this: "Grant Thy blessing, O Lord, to rest upon this offering which we are about to make. May it be made in such a spirit, and with such an understanding of its meaning, that it may be counted as an act of worship acceptable unto Thee, O Lord our strength and our Redeemer."

Dr. Pierson has said, "Scriptural giving is an act of worship, and so every worshiper must be one of God's givers, whether rich or poor. The mites God values as much as the

millions, if they mean prayerful and devout and worshipful giving."

Dr. Howard Crosby used to say, "The poor man should no more omit giving, on account of his poverty, than the illiterate his praying because of his bad grammar."

A GOOD RESPONSE AFTER PRAYER.

We have found a response for use after prayer which seems to give general and lasting satisfaction. It is bound with eleven others in a music pamphlet, entitled "Twelve Responses After Prayer," in Oliver Ditson Company's octavo edition, No. 10,178. It is entitled "I Will Arise." It costs only sixteen cents for the twelve responses, and would delight any choir and aid the congregation in devout worship.

THE SEVEN WAYS OF GIVING.

There are seven ways of giving that may be worth consideration and comparison:

1. The Careless Way: To give something to every cause that is presented without inquiring into its merits.

2. The Impulsive Way: To give from impulse—as much and as often as love and piety and sensibility prompt.

3. The Lazy Way: To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The Self-Denying Way: To save the cost of luxuries, and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance.

5. The Systematic Way: To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practiced.

6. The Equal Way: To give to God and the needy just as much as we spend on ourselves, balancing all our personal expenditures by our gifts.

7. The Heroic Way: To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

A PARISH VISITOR'S GUILD.

We have several times mentioned various schemes for inducing our members to visit strangers in the parish, but never has our attention been called to a plan for church visitation.

Rev. R. N. Merrill, pastor of the Mahoning Methodist Episcopal Church of Newcastle, Pa., has worked out a most excellent scheme for his parish. His motto is "Every member of our church in our ward visited by another member every month."

The parish is divided into wards and each member is urged to call on someone else in that ward every month. A visitor's card is issued, printed on both sides. The whole plan is called the "Visitors' Guild." The front of the card is as follows:

"Every Member of our Church in our ward visited by another member every month."

VISITORS' GUILD MAHONING METHODIST EPISCOPAL CHURCH

During the month of _____ will you please call on the families whose names and addresses are given on reverse side. Fill out blanks for Date of Visit and Remembrance, sign your name, and hand in the Past-~~er~~ before the end of the month. If for any reason you cannot make the calls during the month, report to the Pastor at once. The monthly report is absolutely necessary. Make calls as early in the month as possible.

More than 5,000 calls were made in the name of the Church by the Guild from Nov. 1904, to Sept. 1905.

R. N. MERRILL
PASTOR

On the reverse side are several lines for a report by the visitor, stating upon whom he has called and the date of the call. This card is finally returned to the pastor so he knows exactly how much visiting has been done.

Mr. Merrill says he has now in the guild about fifty-five visitors. Calling cards are used by the visitors. They consist of white cards three inches by two and one-fourth inches in size and printed in the lower left hand corner are the words "Visitors' Guild, Mahoning Methodist Episcopal Church." These are signed by the visitor and are used as any calling card.

PASTORAL WORK BY THE LADIES' AID SOCIETY.

We have heard of pastors whose work permitted them to devote a large amount of time to calling, but we have also heard of many more who are unable to find the necessary time to devote to this important work.

Ingenious pastors have devised numerous schemes to overcome the difficulty. The following card illustrates how one pastor enlisted the services of the women. He filled out the card and handed it to the secretary who became responsible for the visits. Knowing the women, she could select the proper persons to make the calls.

First Congregational Church

PARISH AND MAHONING STS.

PORTLAND, OREGON

PASTOR'S STUDY

To the Secretary of the Ladies' Aid Society:

The following persons would appreciate attention:

Remarks

Pastor

SOLID WORK IN A POPULAR PROGRAM.

Churches are capable of much more thoughtful work than we sometimes think. Here is a program arranged by the pastor of the Methodist Church at New Castle, Pennsylvania.

The program was printed in the Saturday evening papers, and copies of the program were distributed at church and Sunday School Sunday morning. At the evening service this specially prepared program was in charge of the Mission Study Class.

The usual attendance at the meeting before

this averaged 45, but as the result of advertising and special preparation for this program, 154 attended the service. The numbers were interspersed with music by a mixed quartet. Here is an outline of the meeting.

The Results of the Reformation on England and Spain, Respectively.

Compare North America's Heritage from England with South America's Heritage from Spain.

Is the Protestant Church Better Adapted for World Evangelization than the Roman Catholic? If so, why?

The Political Results of Protestantizing South America.

Historically Locate the Responsibility of Indian Evangelization.

The Debt of the White Man to the Indian.

A DECISION CARD IN COMMON USE.

Decision cards are frequently used only once or twice a year, and then put away. This is a very unwise use of them. It would be well to have them out and in active service all the time. The following card is used in Plymouth Church, Seattle.

Any church could arrange one for itself, and keep enough in circulation so that any attendant at church, Sunday School, or young people's society could obtain them. They would be of use after a strong sermon or a special plea for commitment to Christ and the church.

Plymouth Church Decision Card.

1. I accept Jesus Christ as my Savior, and desire to unite with this church on confession of my faith.

2. I desire to place my letter with this church.

or Mark out paragraph that does not apply.

Name 3100

Name

Address

Please fill in Name, or in Pastor's Box in upper right-hand corner.

A CHURCH READING ROOM.

The First Congregational Church at Washington, D. C., has in connection with its work a "Church Reading Room." On its calendar we find this notice. "The business office of the society is in the Church Reading Room. The secretary is in attendance each day from 10 a. m. to 1 p. m. and from 2 to 5 p. m. to receive pew rents and to rent pews"

We are not now particularly interested in the business side of this notice, but we are interested in the fact that the church has a reading room. Many churches maintain reading rooms to good advantage, some in connection with their Sunday School library; and some as an independent agency.

The reading room may contain current papers, magazines, and books, including the best religious periodicals. This would serve to furnish the parish with reading matter of the right sort and also a comfortable meeting room for those who are away from home.

One may consider the value of the church reading room by studying the place it has in

Christian science. This vigorous movement usually maintains a reading room where the literature of the propaganda may be easily obtained. Why not use a similar method for promoting the regular church work? Wherever a church has introduced the reading room plan it has proven a very great help to its work.

Such a reading room should not be left to itself, however; there should be some one in charge. Otherwise the room will become a social center and perhaps the rallying place of undesirable characters, who may do much damage in every way. Nevertheless the plan is a good one, and well worth all it costs to keep it in operation.

SERMON TOPICS ON "THE KINGDOM OF GOD."

Everyday: Conditions of the Kingdom—The Wheat and the Tares.

The Transforming Power of the Kingdom—The Leaven in the Meal.

The Value of Personality in the Kingdom—The Lost Sheep.

The Festal Characteristics of the Kingdom—The Marriage Feast.

The Personal Obligations of the Kingdom—The Good Samaritan.

The Intense Humanity of the Kingdom—The Two Debtors.

The Father-Love of the Kingdom—The Prodigal Son.

CO-OPERATION.

It is not always easy to secure money enough to make church advertising pay. Small cards and notices in the daily papers are not sufficiently attractive to catch the eyes of any but those who look for them.

This difficulty has been removed in Boyne City, Michigan, by introducing the co-operative spirit. The Presbyterian, Baptist and Methodist churches combined and published a full back page advertisement in the *Evening Journal* of Friday, March 4, 1910.

They called their advertisement "March Investments in 'Kingdom Come,'" and have presented cuts of the three co-operating churches. This method assures the reading of the advertisement by practically every citizen and cuts the cost down to one-third the total expense.

Why cannot this same plan be observed in hundreds of small towns all over the country? It would certainly have a salutary effect on the community.

HAVE PICTURES TAKEN.

During recent years the custom has been growing of taking pictures of church organizations, but still this pleasant feature of church life is poorly developed in many localities. It is seldom that photographs are made of Sunday School classes, missionary societies, ladies' aid societies, boards of deacons, elders, and other church officers, church choirs, and the like. These photographs would find a ready sale, would contribute to the *esprit de corps* of the church, and would be increasingly valuable as a part of the church archives.

THE DETACHED CHRISTIAN.

Pastors who print calendars would find it worth while to use the following quotation as did the pastor at Jamestown, New York. It is important these days that every detached Christian be found and enlisted in the church. This paragraph printed in the calendar or used on post cards would do a lot of good in the parish:

"Group strength is the only form of strength sufficient to solve the problems or overcome the evils of this world. An isolated man is impotent. A detached Christian is unprofitable. Soldiers who really mean to fight, march with the army. Workers who want their work to count, work together. If the church is indeed the body of Christ, the organ through which he speaks, the instrument by which he works, then it is certainly the duty of every soul desiring to fulfill its destiny to become an intelligent part of that body."— *Dr. Charles E. Jefferson.*

OUR BOOK LIST.

We shall mention at least one good book each month in this column. Only those of real value, as book of church or pulpit methods, will be reviewed. Authors and publishers who have anything suitable in this line should forward same to E. A. King, North Yakima, Washington:

"Lives of Church Leaders; or Heroes of the Cross." Edited by Dr. F. Piper and Dr. Henry M. McCracken. Published by F. M. Barton, Cleveland, Ohio; green boards, pp. 873.

This book contains the lives of one hundred and twenty-five representative Christian men. It begins with the story of Simon of Jerusalem, presents the lives of Justin Martyr, Origen, Jerome, Augustine, John Wyclif, John Huss, Savonarola, Martin Luther, Melancthon, John Calvin, John Knox, John Frederick Oberlin, Richard Baxter, John Wesley, Jonathan Edwards, Alexander Campbell, Lyman Beecher, Charles Finney, Henry Martyn, Adoniram Judson and many others. This is such a reference book as a minister would find very useful.

Increase Your Attendance By Using Illustrated Printing

It's Church Printing with the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. No two alike. Worth many times the price we ask just for the ideas and suggestions they contain.

Joseph E. Bausman, Modern Church Printer

541 East Girard Avenue, - - PHILADELPHIA, PA.

Raise Money By Mail

For your church debt, new parsonage, pipe organ, repairs or any other special purpose

A stenographer in Rochester, N. Y., raised \$5,000 in nine months with this plan.

A Y. M. C. A. secretary raised \$2,000 in two months.

A pastor raised \$500 in six weeks without interfering with his regular work.

Send 10 cents for description of plan and valuable hints on how to utilize your membership in raising money.

Address: Albert Sidney Gregg, 707 Caxton Building, Cleveland, O.

Name.....

Address.....

THE PRESBYTERIAN SABBATH SCHOOL

PERRY - ILLINOIS.

Invites mothers, wives, daughters and sisters, big or little, to help celebrate the last Sabbath of May, the 31st., 1908 as

Mothers' Day

Mothers, we realize the good work you do in sending your children to gain help for the development of character and all that tends to make good citizens, but we wish you to visit the workshop and enjoy an hour with the children in the church home.

In honor of motherhood, woman's crown and glory, we desire to have you as our guest for this one day.

Along with the public worship of the morning will be a sermon on the subject

A Great Woman.

Christian Endeavor, 9:30 p. m.

Evening Service, 7:45 p. m.

ILLUSTRATIVE DEPARTMENT

Illustrations from Nature

THOMAS H. WARNER.

INSTABILITY. (588)

A newly-discovered Mexican flower is quite a wonder, if reports be true. It is said to be white in the morning, red at noon, and blue at night. It is further credited with emitting perfume only at the middle of the day. It grows on a tree in the isthmus of Tehuantepec. Some people are like that flower, you never know how you will find them.

IN THE WORLD BUT NOT OF IT. (589)

Someone has said that like November roses blooming in the midst of winter's bleakness, like green oases in the sandy desert, like the great Gulf Stream which flows from the western world through the ocean, yet distinct from it, so should all Christians be in the world, of it, but not confounded with it.

KEEP COOL. (590)

A hedgehog approached a sleeping reptile and seized the end of its tail and gave a sharp bite. Then he rolled himself into a compact ball and awaited developments. The snake was at once belligerent. It turned upon its enemy and fought with its fangs. The hedgehog, securely entrenched within its spines, retained his hold of the tail and allowed himself to be dragged back and forth. Meanwhile the snake's jaws were become lacerated and useless. Exhausted and bleeding, the snake finally ceased its efforts. This was what the hedgehog had waited for. He unrolled himself and killed the snake. Those who keep cool usually win in life's battles.

LIFE'S SEA. (591)

Dr. Robertson has well said that the winds which drive the ship to destruction on the rocks, are the very winds that would send the ship into the harbor if it were properly handled. We are responsible for the way in which we sail life's sea.

LIMITATIONS. (592)

It has been noticed that the insects inhabiting islands have either very short wings of very little use in flying, or no wings at all. This adaptation keeps them in existence, for if they had wings which permitted them to fly any distance, a strong wind would most likely carry them out to sea, there to perish. Our limitations are often our salvation.

LOVE THINKETH NO EVIL. (593)

Mr. and Mrs. Pennefather were the founders of the famous Mildmay Mission in London. They were animated by the love which "beareth all things, endureth all things." An incident illustrated this trend in Mrs. Pennefather even in early childhood. A bee had stung her badly. She ran to her mother exclaiming: "The bee has kissed me too hard." She never thought of the bee as angry or hurtful, and this feeling pervaded her conceptions of men and women who spoke or acted injuriously.

LOWLY THINGS. (594)

Of all trees, said Owen Feltham, I observe God hath chosen the vine, a low plant that creeps upon the helpful wall. Of all beasts, the soft and patient lamb. Of all fowls, the mild and guileless dove. Christ is the rose of the field and the lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor in the sturdy oak, nor in the spreading palm, but in a bush, a humble, slender, abject shrub, as if he would by these elections check the conceited arrogance of man.

MAN'S ABILITY AND GOD'S. (595)

"Many sorts of rare engines we acknowledge contrived by the wit of man," says John Howe, "but who hath ever made one that could grow, or that had in it a self-improving power? A tree, an herb, a pile of grass, may upon this account challenge all the world to make such a thing, that is to implant the power of growing into anything to which it doth not natively belong, or to make a thing to which it doth. By what art would they make a seed?"

MATTER. (596)

At a recent meeting of the British Association, the question of the actual existence of matter aroused the warmest discussion, with Sir W. Ramsay as the leading representative of the chemists against the advocates of the electricity theory. One party has come to believe that there is no such thing as matter. They claim the so-called matter is the shape assumed by electricity, and an atom is not a permanent thing, but a sphere holding the little units of electricity now called electrons. Lord Kelvin spoke of the infinite possibilities to which radium has opened our eyes, but declined to believe that matter is a form of motion, and that the atom is merely whorls of electrons.

MISUNDERSTANDING. (597)

Some years ago an eminent author wrote a book, treating on the human frame, under the title, "On Muscles." A fishmonger, who had bought the book, came in a terrible temper to complain. "It is a take in, sir," he said in an angry tone. "I get my living by selling fish, pickled mussels in particular. I bought the book thinking it would give me a hint in my business. It is not about mussels, but about the human body; what do I want with that?" Much of the trouble in the world is caused by misunderstanding.

A Word to the Wise

The Exposition of the Bible advertised in the colored pages in this issue is really The Expositor's Bible, for which you have paid from \$25 to \$50 in the volume edition.

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Illustrations from Current Events

H. E. ZIMMERMAN.

PLEASURES OF THIS WORLD. (598)

Amos 4: 12; Eccles. 2: 1; Prov. 21: 17; Job 36: 11; 1 Tim. 5: 6; 2 Tim. 3: 4; Luke 8: 14.

A lady lawyer in Missouri, a social leader in her town, invited all her friends to a farewell card party and reception immediately after being informed by her physician that she must submit to an operation that would probably prove fatal.

The party was held the day before the operation was performed. Smiling and cheerful she was an admirable hostess, allowing nothing to disturb the pleasure of her guests.

When the party was over and she had bade her guests good-bye, she calmly arranged her personal effects and picked out the clothing in which she wished to be attired after death. She then went to the hospital, and the operation which was performed there caused her death.

In this account there is nothing whatever to indicate that this devotee of society made any preparation for death. How soon the pleasures of this life choke out all thoughts of a hereafter!

THE FALLACY OF EVIL. (599)

Numb. 32: 23; 2 Chron. 23 ch.; 1 Sam. 15: 14.

Chicken fanciers and commission men marveled when a brood of fourteen chickens, alive and well, was found in a case of eggs shipped to Chicago from Missouri. The case was marked "strictly fresh," but when it arrived after a heated journey in a box car the downy chicks discovered on the top layer of pasteboard within the case were the freshest things observable. Indisputable evidence that the eggs had hatched in transit was seen.

"Be sure your sin will find you out" is as true today as ever. Thousands of men and women reputed to be honest and upright, have been unexpectedly exposed by their sins "hatching out" when they were sure they were concealed.

GOD'S LOVE. (600)

1 Jno. 3: 1; Luke 15: 20; Matt. 18: 12.

A young lady in Cincinnati, whose mother died when she was quite young, is searching for her father, from whom she was mysteriously separated after her mother's death. She has many friends, but she longs for the sight of her father.

"Won't you please help me find him?" she says. "Sometimes, I see him in my dreams. I'm sure, somewhere, he's trying to find me."

All who have been separated from God by sin are assured that their heavenly Father is searching for them that he may bestow his love upon them.

DIVINE JUSTICE. (601)

Two sons of an officer of the Atlanta police force were convicted of burglary on their father's evidence and sentenced to two years in the penitentiary. The two boys were arrested by their father in the act of burglariz-

ing a store, and he appeared in court as prosecutor.

The father, in giving evidence, said: "I tried to raise my boys right, and it nearly killed me when I found them trying to rob the store, but I feel it my duty under my oath as an officer to arrest them and prosecute. I told them they were guilty and they must take their punishment."

"There is indeed a real man," said the Judge when the father had finished speaking, "and an officer who has the highest possible regard for his oath. He deserves to rank with the old Roman judge who condemned his own son."

Our heavenly Father is not only compassionate, but just. Love must yield where disobedience calls for justice.

REGENERATION. (602)

2 Tim. 3: 5; Jno. 3: 3; 1 Jno. 3: 14.

By feeding pigs brain food, the Ohio Agricultural Station hopes to change the nature of 60 pigs to such an extent that they will no longer wallow in mud, but gambol like lambs, and also cease gorging themselves. At last accounts the experiment did not prove to be a pronounced success.

A leopard's spots and the gluttony of swine cannot be changed by food. They would have to be born with a different nature. The sinful nature of man is removed only by regeneration.

GUARDING CHARACTER. (603)

Col. 3: 21.

Ole Bull, the great violinist, was born with a genius for music. To him the swaying of bluebells, the wind and rain and waterfalls, the music of birds and bees—all these were the voices of Nature, and he endeavored to reproduce them on his violin. When eight years of age his father bought him a violin. That night he could not sleep, and arose to get a peep at his newly acquired treasure. The very strings and pearl screws seemed to smile at him. For a venture he took the bow and drew it across the strings. So oblivious was he of his surroundings and that it was midnight, that his soft strains grew so loud that his father was awakened, and the next moment he felt his father's whip across his shoulders. In his fright he dropped his violin on the floor, and it was broken. His grief knew no bounds, and though an attempt was made to repair it, it was ever after found to be worthless.

POWER OF HABIT. (604)

Eph. 4: 15; 2 Pet. 3: 18; Luke 4: 16.

Three good-looking workmen passed down the long length of the art gallery on tiptoe.

"Why do they walk on tiptoe?" said a patron. The proprietor, smiling, answered:

"I'll tell you why, and the reason is so strange that you will hardly credit it.

"Those men are stained glass-workers, imported from Paris for my new stained glass department, and they walk on tiptoe because they have worked so much in churches and

cathedrals that the gait has become habitual with them.

"Practically all their working hours have been spent in the repairing of the churches of Europe. Since these churches are always open, since services are always going on in them, work must be conducted quietly, and all walking must be done on the toes.

"Hence these three excellent artists, whenever they enter a spacious and quiet place like this gallery of mine, rise up on their toes involuntarily, from a subconscious notion that they are in church.

"This is odd, but true—true of all European stained glass-workers."

Both good and bad habits grow on us so gradually that we do certain things unconsciously. The habit of reverence should begin in childhood. Reverence is most acceptable to God when it is natural and spontaneous—the outgrowth of habit.

A DISGRACED NAME. (605)
Prov. 15:30; Eccles. 7:1; Isa. 43:1; Prov. 10:7; Neh. 9:10; Job. 18:17.

The disgrace that a man brings upon his own name in sinning is not the worst feature of crime. Innocent ones who bear his name must often share his disgrace.

"Lock me up; I don't want to be shadowed all day," said a clean-looking, well-dressed laboring man, who walked into Los Angeles police headquarters alone recently.

"What do you want to be locked up for?" asked the captain in charge.

The man hesitated, glanced about to see that

he was not overheard, and said quietly: "My name is Czolgosz."

It was the police captain's turn to hesitate, but he caught himself quickly. "Well, go over there and sit down," he said.

And so it happened that the brother of the man who died for having robbed the nation of the life of one of its Presidents voluntarily sat in a police station while President Taft was driven through the streets. Aside from his relationship to one whose name is mentioned only in shame, the man has nothing about his life which he need hide.

TEMPERANCE ZEAL. (606)
Isa. 52:7; Jno. 9:4; Rom. 10:2; Eph. 6:15; 2 Tim. 4:2.

One hundred thousand pairs of new shoes will be dedicated to and worn out in the cause of temperance in Chicago in the next three months if the suggestion of Rev. Elmer E. Williams, president of the Methodist Men's Brotherhood, made at a conference of the 500 young people's church societies last night, is approved. "Each member of the 500 young people's societies," he said, "should buy a pair of new shoes, dedicate them to the cause and then wear them only in the work of distributing temperance pamphlets to every home in every precinct and ward in the city. When those thousands of shoes have been worn out a great work will have been accomplished."

It would be a blessing if more people wore out their shoes, not only in temperance work, but also in all kinds of religious work. It would be effort and money well spent.

EVANGELISTIC ILLUSTRATIONS

J. WILBUR CHAPMAN.

"I HAVE FOUND THE TRACK." (607)
Psa. 119:14.

While riding one morning with one of my friends in Portland, Oregon, he told me about an old railroad engineer who had met with reverses, and had gone steadily downward until he was homeless and friendless. He had been admitted to the poor-house in the county where he lived, and breaking away from there he had at last been discovered in great poverty and terrible wretchedness by my friend. He was so ill that it seemed wise to send him to the hospital.

When my friend was taking him to that institution in his carriage, the old engineer, realizing that he had about come to the end of the race, and realizing how near eternity was to him, said in a solemn manner: "My friend, when I was an engineer I could always have a sense of strength and confidence in the fact that my engine was on the track, but now," said he, "at this time in my life when I seem to be going down, I can find no track."

They placed him in the hospital. Kind friends came to see him. My friend awakened in him a desire to know Jesus. He came at last sweetly to acknowledge him as his Saviour, which resulted in a complete reconciliation with his wife, from whom he had been separated, and the finding of a daughter whom he had mourned as dead. His last days were as heaven upon earth, and just as he passed away he said, "I have found the track at last."

DON'T BE AFRAID TO TRUST CHRIST. (608)
Psa. 37:5.

A distinguished friend of mine, the Rev. George R. MacGregor, of London, whose life was as thoroughly consecrated as any I have ever known, and who since we last met has gone up into the skies to meet his Lord, told me the following:

He said that one of his friends was a distinguished bishop of the Church of England, but they were most intimate, and talked frequently together about spiritual matters. He said the bishop could surrender up to a certain point and never beyond that. He had an invalid wife and he was afraid if he surrendered completely that God might send him to Africa upon a mission, or to some other remote place. "Then," said he to my friend, "what would become of my wife?" But one day when he was upon his knees, the blessing came and his surrender was made absolute. Rising up he said: "I am willing to go to any place and preach the gospel anywhere." Going back to his wife, he said to her, "I have made a complete surrender, and God may send me to the ends of the earth to preach, but I know he will care for you."

With a sweet smile she answered: "I have all the time been willing that you should do it."

That night the bishop's wife died and when they came to tell the old bishop that she was dead, they knocked at his door and received

no response. They opened the door and entering the room they found him with arms crossed, eyes shut and a smile upon his face,—the bishop had gone too.

My friend said: "You see God did not want to separate them; he only wanted their loving allegiance, and when he had it, he would send them to heaven in the same chariot." This is very like God,—so let us not be afraid to trust him!

FOLLOW THE LIGHT YOU HAVE.

(609)

Isa. 45: 22.

When we were laboring in California, I received a letter from a man, who was evidently very intelligent, and who for years had been a skeptic. He said in his letter: "I found that my skepticism profited me nothing, and I was more and more miserable. The more I studied the more desperate I became, until at last, I made up my mind that for thirty days I would think only of Jesus Christ, and think of him fairly as a teacher, an ideal, and also consider the claims he made as to his deity. Ten minutes each day I set apart for this purpose, and with mind and heart open, I asked God to speak to me. I began without being sure that there was a God. Slowly the light began to break in upon me, and before the thirty days had passed, I had come to Jesus Christ and accepted him as a personal Saviour."

WAGES OF SIN. (610)

Matt. 16: 26.

There is no truer sentence in all the Bible than that "The wages of sin is death." It is death to purity, death to peace, death to power, death to satisfaction, death to a strong character, death here and worse than death hereafter. In that remarkable book of Oscar Wilde's entitled, "De Profundis," I read the following:

"The gods had given me almost everything. But I let myself be lured into long spells of senseless and sensual ease. I amused myself with being a dandy, a man of fashion. I surrounded myself with the smaller natures and the meaner minds. I became the spendthrift of my own genius, and to waste an eternal youth gave me curious joy. Tired of being on the heights I deliberately went to the depths in the search of new sensations. What the paradox was to me in the sphere of thought, perversity became to me in the sphere of passion. Desire at the end, was a malady or madness, or both. I grew careless of the lives of others. I took pleasure when it pleased me and passed on. I forgot that every little action of the day makes or unmakes character, and that therefore what was done in the secret chamber one has some day to cry aloud on the house-top. I ceased to be lord over myself. I was no longer the captain of my soul and did not know it. I allowed pleasure to dominate me and I ended in horrible disgrace."

THE CHRISTIAN LIFE IN A NEW LIGHT. (611)

Rom. 13: 11; Eph. 5: 16.

In one of the meetings which I had the privilege of conducting, the following incident

was brought to my attention by a gentleman.

He said: "Last Sunday a gentleman went to an evening service for men and his wife went to another for women. The former related to me the results which followed his attendance upon that meeting. They had occasionally attended the church of which they were members, and contributed from ten to twenty-five cents per time present to the support of the same. They saw no harm in car playing, going to the theater, etc.

"After the service of last Sunday evening the husband saw the Christian life in a new light. He arrived home before his wife, hunted up three packs of cards, threw them in the fire. Their little boy found two more the following day. And when the wife arrived, she talked over past mistakes, consecrated themselves anew unto the Lord, went to the financial secretary of the church a few days after, and informed him of their desire to pledge a definite amount to God's work. So instead of spending a dollar a week at the theater, they are giving it to God. He said he had a new vision of God and life.

PERSONAL RESULTS. (612)

Dan. 12: 3.

I was conducting a meeting in the city of LaFayette, Indiana, several years ago, when one of the ministers asked me to make a morning call with him, and to my great surprise, I led me down into the most despised part of the city and entered with me into one of the meanest hovels I think I have ever been in. It was so dark inside that I could not see until my eyes became accustomed to the darkness. There I discovered on a pile of straw a poor distressed wreck of humanity, and I said to myself, "I suppose he has asked me to make this call in order that I might assist him in reaching this poor man."

I was more mystified when we left the house without speaking to the man at all.

We then wandered entirely across the city and stopped before a beautiful little house. Rapping at the door I was admitted with the minister and was received by a young man with a bright countenance, who instantly said to us: "I am so sorry my wife is not here. She will be back in a little while. This is her picture," he said pointing to a photograph, "and my children are in school, so you cannot see them. But, sir, sit down," he said, and as we were seated he began to tell his story.

"Three years ago, I was a drunkard in the city. My wife, refined and delicate though she was, took to washing by the day, and I was one morning in a wretched state when the minister found me." (Then I knew why he had made the first call.) "Taking me by the hand, he lifted me up and led me to Christ. We have been united again to my family, my wife is once more comfortable, for I am able to support her, and my children are in school and all this," he said, "because I became a Christian. I never would have been a Christian but for the kindly assistance of this minister."

And I came out of that house saying, "It is a great thing to preach, but to do personal work for Christ is better."

Preacher's Scrap Book

A SERMON BY A CAT. (614)

Num. 32:23.

One day, upon returning to my room, after a brief absence, a curious state of things was to be seen.

Cards and papers were tossed about. Papers, writing desk, and tablecloth were sprinkled with ink.

The nearby window shades, and white curtains were bespattered with ink. It was clear that some one had improved the opportunity to have some fun, which did not seem to me to be funny at all.

Of course I thought of the children in the household. But it did not seem to be like them. They had not been brought up in that sort of way. And it was not their habit to come to my room alone.

Just as I gave it up a white paper was seen on the other side of my desk and on it some telltale marks. I understood. The mystery was solved. Two distinct footprints left upon the paper let the secret out.

The pet cat which had the run of the house, and whose bump of curiosity was overdeveloped, had climbed upon my table, and being anxious to find out the contents of my ink bottle, had put its foot into it—in more senses than one. To get rid of the ink, in shaking its feet it spattered things far and near, stepping twice on a sheet of paper before leaving the table. Of course it could not take all the ink with it.

It was just a little sermon on the text of Moses, when he talked to the people of Reuben and Gad. Can you find the text in the book of Numbers? Look for the text of the cat's sermon.—*S. S. Advocate.*

THY WORD A LAMP. (615)

Psa. 119:9; Jno. 17:14.

An old Brahman in Calcutta said to me, "The Bible will stir the conscience of India—the conscience which has been slumbering through thousands of years—and India will awake to Christianity." One Christian worker among students in this city of Calcutta told me of scores of Hindu students who had come to him, one by one, to study with him, for an hour, the English Bible, and to discuss the most vital questions of their personal lives. Among these men he also pointed out a goodly number of the most thoughtful students, who, through the influence of these personal conversations, had been led to accept discipleship with the great Oriental Teacher.

In the city of Allahabad an Oxford graduate related to me his experience with a Brahman student who read the Bible with him for over a year. Especial attention was given to the life and teaching of Jesus. No reference was made to the personal acceptance of Christ on the part of this Brahman student who read the Bible with him for over a year. Especial attention was given to the life and teaching of Jesus. No reference was made to the personal acceptance of Christ on the part of this Brahman student. At the end of the year, however, the teacher said one day to his Hindu scholar, "What do you think of Jesus Christ?" The answer came slowly, but with peculiar

certainty, "I think that Jesus Christ was the greatest man who ever lived. I think—yes, I know—He is my Saviour."—*Clayton Cooper in The Intercollegian.*

"CHILDREN PLAYING IN THE STREETS." (616)

Zech. 8:5.

The child must play—kittens, puppies, colts, children, all young things, find within them the law of God which imperatively demands that they play. In the city the only place to play is the streets—and it is against the city law to play in the street. The law of God says play, and the law of man says, practically, don't play. And, of course, the child plays. Only the game too often becomes that of dodging the policeman, of evading the law. In the Juvenile Court of New York County, they have rubber stamps for entering on the court records the common charges against the children brought before the court—rubber stamps for "throwing a hard ball in the streets," for "playing the game called cat," etc. I know of two girls who, formerly wild and reckless, for nearly two years were well-behaved and promising girls. With tears in her eyes a playground directress saw them marched into court, finally, as wayward girls, because the Park Commissioner, anxious for a record for economy (!), would not replace the wornout basket-ball and tether-ball which had for two years enabled the playground to hold the girls and legitimately occupy their energy and spirits. For the economy of 10 cents for a tether-ball, society had pushed two girls several good, long steps on the road to hell.—*R. S. Wallace, Intercollegian.*

THE STORY OF A POCKET BIBLE (617)

It was an ordinary leather-bound India paper pocket Bible which I had carried for twelve years and in which I had entries here and there from time to time. I had a friend, a minister, who had been my predecessor in my pulpit, but who continued to make his home in my parish while he served as pastor-evangelist and Sunday School missionary. He was sitting in my study one day about a year ago and took a fancy to the Bible, which was lying on my desk. He remarked that he would like to have one exactly like it. I handed it to him and insisted that he keep it. He put it in his pocket and carried it with him as he went about the little settlements in the valleys and on the Cascade mountains and among the islands of Puget Sound.

On March 1 came terrible news, for my friend was on the ill-fated train which was that morning carried to destruction at Wellington, Wash. There was confusion and delay in the recovery of the bodies of the victims, and I was on the ground as soon as possible directing a large force of men engaged in the search for my friend. After persistent search for days we found him beneath twenty feet of ice and wreckage and trees. He was fully dressed. He had written his report for February to the Home Board and also his report for February to the Sunday School Board. He had written two letters, dating them March

1, for it was past the midnight hour. One letter was in his pocket ready for mailing. The other was just sealed and was found some twenty feet from his body. In his pocket I found the Bible. I opened it at the nineteenth psalm, for I heard that he had read that psalm on the Sunday previous and preached from it to the passengers on the delayed train. There I found in his hand this entry: "Cascade Mountains. Snowbound. Feb. 27, 1910."

I have written of Rev. James Thompson, a tireless missionary, one of God's heroes, who died in the harness, who was obedient unto death.—*James Martyn Wilson in The Interior.*

PERSEVERANCE. (618)

The Rev. Dr. J. H. Jowett, speaking on "He that showeth mercy with cheerfulness" (Rom. 12:8), related these striking incidents:

Not only are we to make the mercy of God credible; we are to make it irresistible. I have in my own church a workman who has been laboring for some months in the slums of Birmingham, going from house to house trying to get his sin-bruised brothers back again home to God. A little time ago he brought me face to face with one man whom he had captured for Christ. I shall never forget the homely, colloquial, familiar way he said, "I have got him after eighty visits." Night after night! Eighty visits! Just going out and catching him before the drink got him; holding him, bringing him to the institute, watching over him, night after night—eighty times! And at last "I have got him"—into the gap, into the gulf, to bring him home.

One of my Sunday school teachers said to me some months ago, "John So-and-So wants to join the church." I said, "What?" "Yes, he wants to join the church. He has given his heart to Christ this last week." I said, "How long have you been laboring with him?" "Fourteen years," he replied. "Fourteen years to get the man home—into the gap, into the gulf, working away, praying away, weeping away! The man is now a sanctified child of God. Therefore, I say, our mercy is needed to make the mercies of God credible and irresistible. We are to fill up that which is behind of the suffering of Christ."

CHEERFULNESS (619)

The Japanese teach their maids in the hotels, and those also in higher walks of life, the art of smiling. They are compelled to practice before a mirror. One can not stay long in Japan without being inoculated with the disposition to "look pleasant." The "look pleasant, please," of the photographer goes deeper than the photograph plate.

No one wants to associate long with an animated vinegar cruet. A disposition is easily guessed from the angle of the corners of the mouth; a disposition is moulded by compelling those angles to turn up or down. If a merry heart maketh a glad countenance it is also true that a glad countenance maketh a merry heart—in the one who has it and in the one who beholds it. "Iron sharpeneth iron. So a man sharpeneth the countenance of his friend."—*Selected.*

Scientific Illustrations

Quoted from "Nature's Miracles," by Elisha Gray, and published by Fords, Howard and Hulbert, New York, N. Y., and from "Cyclopedia of Nature Teachings," published by Thomas Whittaker, New York.

THE AGE OF MAN. (620)

The last is the "Cenozoic (recent life) Era" (old Tertiary), which brings us to the top earth. This is also chiefly formed of sedimentary rocks—those which have been formed by the settling of sediment, in water. After an untold lapse of time, during which the atmosphere has been gradually purified by the precipitation of earthy matter and the absorption of carbon dioxide in the wonderful growth of vegetation, especially during the carboniferous period, we come, in the upper strata of the Cenozoic Era, to the "Age of man," the rarest flower of all God's creation.

PURE WATER POWERFUL. (621)

Pure water is a powerful solvent. When the rains fall upon the earth the water percolates through it and through the limestone strata, which gradually wears away the limestone and carries it back to the ocean, so that the process

of tearing down and building up is continually going on. The great caves that are found everywhere in the limestone regions were formed by the action of water. The great Mammoth Cave of Kentucky, which is said to have 200 miles of underground passages, has been entirely worn out by the action of running water.

LATENT HEAT. (622)

Lime is used almost exclusively for making mortar for building purposes. In order to do this we have to put it through the process of "slacking," by pouring water upon it, and here another chemical change takes place. The water unites with the lime, when immediately the heat that was expended in throwing off the carbon dioxide and was stored in the lime energy is now given up again in the form of heat. When a considerable bulk of lime is slacked very rapidly the heat that is given off is so great that it will produce combustion. Here is a beautiful illustration of what has been erroneously called "latent heat." It is "heat stored as potential energy," that is released by the combination of lime with water. Slacked lime, then, is called calcic hydrate.

MARBLE AND LIMESTONE. (623)

Marble is what chemists would call an allo-tropic or changed form of limestone; and, as before stated, the difference seems to consist in the fact that the marble assumes a crystal-line arrangement of its atoms and will therefore take a high polish, which is not true of ordinary limestone. Marble varies greatly in coloring and texture, all of which differences are explainable under the head of molecular arrangement. Nearly pure carbon exists in three distinct forms—the diamond, graphite and charcoal. As is the case with marble, these differences in the different forms of carbon are not chemical, but molecular differences. The substances are the same, but their infinitesimal particles are differently arranged.

CONDENSED SUNSHINE. (624)

Psa. 104:14.

Coal was first wood. But wood is a product of sunshine. Thus the sun was the architect and builder of the trees and plants that were finally hermetically sealed under the great earth strata. The sun gathered up the material and set the forces in play which made the chemical combinations of the various elements in nature that enter into vegetable growth.

After the lapse of untold ages of time these great beds of stored-up sun-energy were discovered by man and their contents are dragged out to the earth's surface, to warm our houses, to drive the machinery of our factories, to send the locomotives flying across the continents and the steamships over the oceans. So important has this article become that if any one nation could control the output it would be able to paralyze all the navies and the manufacturing of the world.

SALT OF THE EARTH. (625)

Matt. 5:13.

Travelers tell us that savage tribes, wherever they exist, are as much addicted to the use of salt as civilized people. One of the early African travelers, Mungo Park, tells us that the children of central Africa will suck a piece of rock salt with the same avidity and seeming satisfaction as the ordinary civilized child will a lump of sugar.

All animals seem to require salt, and it is claimed by those who have tried the experiment that after one has refrained from the use of salt for a certain length of time the craving for it becomes exceedingly painful. It is most likely that the taste for salt is a natural craving. In any event, whether it is a natural or an artificial taste, it has become an article of the greatest importance in the preparation of food, as well as on account of its use in the arts. Salt is a compound of chlorine and sodium.

declares it to be true that the tares and the goodly grain have sprung up and grown together. The same weeds that trouble the tillers of the soil in Egypt today were the pests of their ancestors in those old times of which we are often speaking, forty or fifty centuries ago. Grains of barley and wheat are of frequent occurrence in the tombs. M. Mariette found barley in a grave of the fifty dynasty, at Sakhara, five thousand four hundred years old. The fields of barley then were infested by a weed known as the spiny medick (*Medicago denticulata*). Another of the Egyptian tares found among the mummies is the charlock (*Sinapis arvensis*, var. *Allionii*), better known among us as the wild mustard. It infests the flax crop; and there is scarcely a field in Egypt where it may not be found today, and often in such quantities that its yellow flowers, just before the flax comes into bloom, present the appearance of a crop of mustard. Thus the vigor of evil, tested by its endurance, is quite equal to that of good.

It is not a pleasant reflection for us that evil influences, like those tares of ancient Egypt and the weeds that grow among our garden plants, have staying qualities quite as vigorous as those of lovely flowers and useful plants. But it is a wholesome thought, and one which should never drop away from our minds, for it points to a fact which we are daily called upon to face, and upon which, in all our efforts to overcome evil in our own hearts and subdue sin in the world, we should calculate with unfailing accuracy. The evil and the good, the tares and the wheat, the flowers and the weeds, shall grow together until the day of judgment. We must not relax our vigilance in watching, and our diligence in laboring, to preserve the world from the incoming and the growth of those hurtful principles which thwart all holy effort, and must surely destroy those over whom they obtain the power.—H. C. McCook, D.D.

SAND WITH PARTICLES OF IRON

IN IT. (627)

Psa. 106:7.

If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessing—only the iron in God's sand is gold.—O. W. Holmes.

TARES AMONG MUMMY WHEAT.

(626)

Matt. 13:30.

"Let both grow together." Evil, as well as good, is a constant quantity.

As far back as the thought of science can go upon the sure roadway of observation, it

STARS THAT HAVE CEASED TO EXIST.

(628)

Deut. 7:9.

Astronomers say we see the light of stars that have ceased to exist. It is so with the influence of many a mother on her child, many

a teacher on his pupils. The worker is gone, but the work abides, enlightening, gladdening, and saving the world. Be not weary in doing well; the world reaps a harvest, even if the sower never sees a ripened grain.

A SUN WITH THREE BEAMS (629)

Psa. 29:4. Heb. 2:12.

The Thracians had a very significant emblem of the almighty power of God. It was a sun with three beams—one shining upon a sea of ice and dissolving it; another upon a rock and melting it; and a third upon a dead man and putting life into him. What a striking illustration of the power of God in the Gospel! It melts the hardest heart, and raises to a life of righteousness those who were "dead in trespasses and sins."

THE FREENESS OF THE SUNSHINE.

(630)

The sun does not shine for a few trees, and flowers, but for the wide world's joy. The lonely pine on the mountain-top waves its sombre boughs and cries, "Thou art my sun." And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun." And the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun." So God sits effulgent in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with childish confidence and say, "My Father, Thou art mine."—*H. W. Beecher.*

THE GENTLENESS OF THE SUNSHINE.

(631)

How silent and gentle, though so mighty, is the action of the light!—morning by morning God's great mercy of sunrise steals upon a darkened world in still, slow self-impartation; and the light which has a force that has carried it across gulfs of space that the imagination staggers in trying to conceive, yet falls so gently, that it does not move the petals of the sleeping flowers, nor hurt the lids of an infant's eyes.—*A. Maclaren, D. D.*

STUMBLING BLOCKS. (632)

Matt. 18:6.

One of the most prominent men in a Southern city became deeply concerned about his soul. For some reason he seemed to hesitate about a public acceptance of Christ, and yet he acknowledged his belief in him and his confidence that he would save him if he would trust him. Finally the difficulty was explained to his wife. Said he, "If I become a Christian, I shall be obliged to give up the companionship of two men who call themselves church members, for in their company I have done things that would shame any Christian profession. The day after one of them publicly expressed his desire to lead a better life he asked me to drink with him. I said: 'I heard you say in the meeting the other night that you wanted to be a better Christian, and living as you are now living, you are no Christian at all.'" It is a sad, sad thing that so many members of the church are standing as stumbling blocks in the way of those who have not yet accepted Christ.

A RINGING CALL.

The Rev. Mr. Spicer had for three days enjoyed the telephone which had been his last gift from an admiring parishioner. He had been using it immediately before going to church. When the time came for him to announce the first hymn, he rose, and with his usual impressive manner read the words. Then, in a crisp, firm tone, he said: "Let us all unite in hymn six double o, ring three."

WIT MAY BE USEFUL TO A CLERGYMAN.

Wit was very "useful" to a clergyman named Joseph, in the Isle of Man, who, according to "tradition," once hospitably entertained the Duke of Ormond who was driven by stress of weather to shelter there while on his way to assume the vice Lord Lieutenantsip of Ireland. The duke, appreciating the poor curate's kindness and hospitality, promised to give him a good living as soon as he was settled in his new and high position. The poor parson was exceedingly elated and waited patiently for some word of further cheer from the great man. But months rolled by, and hope deferred made his heart sick. At last he determined on going to Dublin. He went, and waiting on the great wit, Dean Swift, begged under the circumstances to be allowed to preach at the Cathedral of St. Patrick the next Sunday. This the dean (who foresaw some "funny side" to the affair) consented. The Sunday arrived, and with it the Lord Lieutenant, who attended the Cathedral in state. He seated himself in the proper pew opposite the pulpit. At the right time the Rev. Mr. "Joseph" advanced to the pulpit, and, looking fixedly at the duke, whose name was Butler, he announced with due solemnity his text from Gen. 11:23: "Yet did not the chief Butler remember Joseph, but forgot him." And then he proceeded to deliver a really good and telling sermon on "Ingratitude," which not only reminded the duke of his promise, but ended in an invitation to the witty cleric to dine at the castle, where the noble duke said, "I do remember my faults this day,"—and soon found him a cosy living.

BREAKING UP A BAD CUSTOM.

That a congregation can sometimes perceive the humorous "allusion" is abundantly proven, for not so long ago a clergyman managed to break up an irreverent custom that obtains too much in certain religious congregations, namely, hastening to reach the porch or vestibule before the final words of blessing. So to put a stop to it, the parson said: "Those of the congregation who did not get their things on during the final prayer, can do so while I pronounce the benediction." They saw the point, were moved to doing better by such a mild and humorous rebuke, and the result shows that some parsons are helped in their work by wit and humor.

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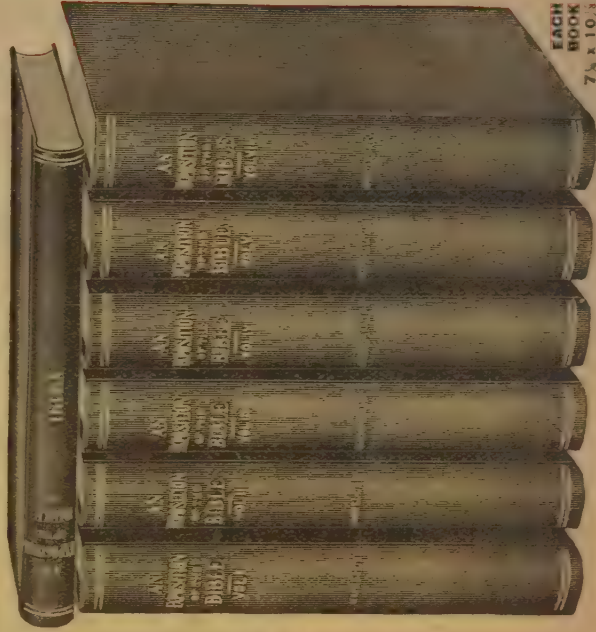
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THE ECCLESIASTICAL YEAR—MAY

REV. G. B. F. HALLOCK, D. D.

Mother's Day

Mother's Day

This day was first observed at Norfolk, Virginia, May 6, 1908. The object of the recognition of the day is to brighten the lives of our mothers and to make them more honored, loved and protected by their children. To remind sons and daughters, especially busy, successful men and women, of the unselfish devotion of their mothers, and possibly of their own selfish neglect of their parents. To ask men, women and children to make their mothers feel this May day, that in her children's hearts she is "**Queen of the May.**"

The second Sunday in May is suggested as a time which might appropriately be set apart for this special service. Every man, woman and child who feels that he or she had or has the best mother that ever lived, is asked to observe the day.

Every person is asked to at least observe the day by wearing a white carnation on this day in May, in honor of his mother, and as a badge of love and loyalty, also to help the observance of the day by giving a white flower to at least one other person.

The white carnation is preferred if it can be obtained, because it may be thought to typify mother love, its color standing for purity; its flower, beauty; its lasting qualities, faithfulness; its fragrance, love, and its wide growth, charity.

Show your mother some special kindness this day in words of affection and appreciation; by a gift or a visit to her, or by a love letter if absent from her. If she be not living, bless the life of some other mother in memory of her. No true mother is too rich or too poor not to appreciate such filial remembrance.

Ask your church and Sunday School to observe the day by means of special services to which every member of the church and school is asked to bring a mother. The young men and women should go after those whose infirmities will not enable them to come alone. Bring them to the church in vehicles if necessary.

At these services make mothers, young and old, feel that they are indeed guests of honor, by addresses and sermons that will cheer and encourage them and admonish children to more loving care of them. Sing "mother hymns." Give each person present a white carnation, or other white flower, to wear home in memory of the service, and above all, extend friendly greetings.

The first observance of the day was two years ago, and the idea was taken up quite generally. Some firms presented each of their employes with a white carnation; the Los Angeles "Examiner" gave away 30,000 of them; a Philadelphia magistrate gave the forty boys in the House of Detention each a flower, and the New York "Evening Mail" said: "The Bowery had its part in the celebration, and men who had not seen their mothers for years pinned a white flower on their breasts in their honor." Mayor Reyburn, of Philadelphia, said: "I think it is one of the most beautiful ideas I have ever heard of. . . . Such a celebration seems to me so good that in fact I wonder why it was not

Memorial Day

Arbor Day

thought of long ago. It has my unqualified approbation."

It is hoped that everywhere the day will have recognition this year.—Advocate and Guardian.

LOVE INCOMPARABLE (632)

There is no love so great as the mother-love, no devotion that will willingly make such heroic sacrifices. A recent terrible fire, in which scores of school children lost their lives, brought forth an excellent example of the calm sacrifice of a mother to cheer her daughter at the moment of death.

Calling the name of her little girl whom she knew was in the burning building, the mother rushed to the nearest window, and, with the flames circling about her, tried to climb in. She was restrained by force, and then, as a sudden gust of wind cleared away the smoke, she saw outlined in the window at which she had sought entrance the figure of her daughter.

The window was near the ground, but two hundred frenzied children who pushed from behind made it impossible for the little girl to climb out. She was pinioned by the legs in the crush of bodies that were jammed against the wall. The mother called to her to climb out. The child's lips moved, but her words were lost in the roar of the flames. When she saw she could not make herself heard, she smiled and shook her head.

The mother pressed her body against the wall and by reaching up was able to lay her hand on the girl's head. She seized her by the hair and pulled, but to no avail. The child's garments were on fire. When she saw that it was useless to try to pull her daughter through the window, she realized that hope was gone; the mother laid her hand on the child's face and stroked it while the fire ate upward through the little tot's garments.

The scorching flames enveloped the child from head to foot, but the mother continued to console her while the fire burned on. When the floor fell in and took the dead girl with it, the mother withdrew her hand. It was burnt to a crisp to the elbow. Calmly she walked across the street to the house of a physician where she refused to be attended until three children, who had preceded her, were cared for.—The Delineator.

OUR AMERICAN FOREMOTHERS. (633)

"Her children arise up and call her blessed."—Prov. 31:23.

Woman came into the world at the start because man was a failure without her, and she stays in the world because his completeness requires her to join him in all his works and callings. I boldly assert that it was a woman who made the American colonies a success, and I fearlessly appeal to history for the proof of what I assert. Take the two leading colonies and place them side by side; the Jamestown colony and the Plymouth colony. The Plymouth colony was a success from the beginning; the Jamestown colony came within one point of being an out and out failure. "Was there a reason for this difference between these two colonies?" Yes. "Were not the two colonies precisely alike?" No. "They both came from England!" That

is, true, but the Jamestown colony lacked this, viz., the presence, and the patience, and the love, and the endurance, and the elevating power of a heroic Christian womanhood. The Pilgrims of the Mayflower brought their wives and children with them. They had the home in their colony. Woman makes the home, and the home makes the church and state. If Plymouth Rock had been minus the home, the future of New England would have been changed. The men of the Jamestown colony who came to Virginia left their women in England. There was not a single woman in the whole colony; and this is the reason that they quarreled and were decimated. What could you expect from one hundred and two old bachelors, a community of bachelors? It is as much as society can do to get along with one here and another there in the community. A colony of bachelors never carried any cause on earth to a successful conclusion, and never will. Benjamin Franklin calls an old bachelor "the odd half of a pair of scissors." Nothing is more worthless than the odd half of a pair of scissors. But you say, "The Virginian colony still exists and that it is part of the United States just as much as the Plymouth colony is. It contributed mightily to the formation of our great Republic. It gave us Patrick Henry, the orator of the American Revolution. It gave us Thomas Jefferson, the penman of the Declaration of Independence. It gave us George Washington, the father of our country. It gave us James Madison, who wrote

our nation's constitution." All true. But do you know why the Jamestown colony continued to exist and was able to give these men to the nation? Woman was the reason. First, young Pocahontas, the beautiful daughter of the Indian chief, kept the colony from starvation, according to the testimony of Capt. John Smith, whose life she saved; she afterwards married into the colony and became the ancestress of the noted Randolph family of Virginia; and, second, twelve years after the colony came to Virginia, England sent over one hundred of the handsomest women of the land to join the colony; and these became the wives of the Jamestown men and saved and made the colony and gave it its future.—Rev. David Gregg, D. D.

Roosevelt on Mothers. (633a)

"When all is said it is the mother and the mother only, who is a better citizen than the soldier who fights for his country. The successful mother, the mother who does her part in rearing and training aright the boys and girls who are to be men and women of the next generation, is of greater use to the community, and occupies, if she only would realize it, a more honorable as well as a more important position than any man in it. The mother is the one supreme asset of national life; she is more important by far than the successful statesman, or business man, or artist, or scientist."—Theodore Roosevelt.

Memorial Day

For much excellent Memorial Day material see Current Anecdotes, Vol. 4, pages 471-475; Vol. 6, pages 335-340. Memorial Day Sermons, Vol. 5, page 479; Vol. 8, 373. Illustrations, Vol. 5, pages 470-471. The Expositor and Current Anecdotes, Vol. 7, pages 347-350; Vol. 8, pages 365-369; Vol. 9, pages 368, 370-372; Vol. 10, pages 343-346.

TEXTS AND THEMES. (634)

The Veteran As An Oracle: 2 Sam. 16:23.

A Memorial of Liberty: "What mean ye by these stones?" Josh. 4:21.

The Christian a Soldier: 2 Tim. 2:3, 14.

The Christian Warfare: "I have fought a good fight." 2 Tim. 4:7.

A Sermon of The Sword: "The sword of the Spirit which is the word of God." Eph. 6:17.

The Great Service: "Nebuchadnezzar king of Babylon caused his army to serve a great service," etc. Ezk. 29:18-20.

A Nation's Tribute to Its Heroic Dead: "This day shall be unto you for a memorial." Ex. 12:14.

America the Wonderland: "Thou shalt bless the Lord thy God, for the good land which he hath given thee." Deut. 8:10.

Brave Leaders and Brave Men: "Amasai, the son of Zichri, who willingly offered himself unto the Lord, and with him two hundred thousand mighty men of valor." 2 Chron. 17:16.

OUR HEROES AND OUR HERITAGE.

(635)

"I will give it you for an heritage: I am the Lord." Ex. 7:8.

The day we honor is a good time to recall the debt we owe and the heritage we enjoy.

I. Our heroes. They fought our battles. Their ranks are thinning. Our soil is sown with the dead. Their memory is cherished with honest pride. They are an inspiration to young America.

II. Our heritage. The honor of the flag. The integrity of the Union. The birth of a national spirit. Our manifest destiny.—Rev. S. B. Dunn.

GOD'S MINUTE-MAN. (636)

"I am ready."—Rom. 7:15.

The minute-man in American history is a picturesque figure. Such, and more, was Paul. The ready-man in life is the doer and the winner.

I. God's minute-man has a ready ear. Stands at attention, alert, tense; has no ear-trouble, either from wilful deafness or from deafening noise.

II. God's minute-man has a ready heart. David said: "My heart is ready, O God, my heart is ready." Paul said: "I am now ready to be poured out as a sacrifice." Garibaldi, Havelock. The men of '61-'65.

III. God's minute-man has a ready hand. Paul ready to preach at Rome; Father Mathew, to further temperance; Lincoln, to guide the nation's helm; the patriot, to serve his country; the Christian, to aid every good work.—Rev. S. B. Dunn.

DEBT TO SOLDIERS. (637)

Just after Appomattox, when victory brought overmastering joy, and a tumult of congratulations ended the sickening suspense and the long series of disasters, there was a

period when, for soldiers just back from the war, no honors were too great, and no words too strong for praising those who had saved the constitution, preserved the unity of the states, rid the land of corruption of slavery, and given to all free labor a dignity and a guaranty hitherto unknown. But now hath come a time when the battlefield and its victories have receded into the dim distance. As of old, so now a generation hath come up that knows not Joseph nor his achievements. In the fierce struggle for place some have courted popularity by slurring an army whose deeds make possible the nation's peace and prosperity. Devoutly do I pray that none of us may ever be of that number. If a few soldiers have forgotten manhood and used their war record for place and sometimes for corrupting men—thus falling like Satan from the battlements of heaven—then the sins of the few must not be permitted to obscure the valor and virtue of the many.

"TAPS" SOUNDED. (638)

"Taps" is sounded for 10,000 old soldiers every year, and in less than two decades the last firing-squad will give the last salute to the last survivor of the 2,772,403 soldiers enrolled in the Federal army during the Civil war.

But it is safe to say that the men who stood shoulder to shoulder forty-odd years ago were not more profoundly convinced that a nation could not forever exist "half slave and half free," than is the generation which has succeeded them. Looking back it is easy to see that we blundered in our fighting and we blundered in our legislation, but we have lived to see the enfranchisement of labor accepted by the whole union as worth all its cost. Nowhere is this more cheerfully recognized than in that glorious new South which is now rising from the ashes of past conflagrations and fast becoming the last refuge of the old colonial stock.

"AND IT SHALL BE." (639)

One Memorial Day, in a New England town, the flag on a certain school house was set flying at half-mast, in pathetic memory of the perished patriots of the nation. After a time there came along a man (who might have been the janitor, or a school committeeman) and, without saying anything to anyone, he quietly hoisted the flag to the top of the mast. That man believed more in the future than he did in the past. He was convinced that though the patriots had fallen patriotism had not perished. His motto was, "Let the dead bury their dead," but go thou and build up the kingdom of the future, which is the kingdom of God!"

There is always call in a jeopardized republic for these patriots of the future—for the men whose favorite text in the Bible consists of the prophecy, "And it shall be." What shall be? God's will and way in the lives of individuals and of nations—those "bright designs" which he is even now treasuring up, and the graces and glories of the millennial state of existence. Almost the whole of the Bible, or at any rate of the New Testament, is a categorical, if not an itemized, answer to that question, "What shall be?" We are not overwise concerning the details of the future, we do not profess to know how long this earth shall last, nor just what "manifest destiny" (a phrase that has been considerably overdone) may mean for America or for any other nation, but, as Christian believers, we are absolutely sure that the kingdom of

God will have a future, that right is to be ultimately victorious, that divine Providence has yet many wonders to reveal, and that eternity for the redeemed shall be replete through every phase and section of it with opportunities to serve the Lord of all being and to participate in joyful ministrations to his creatures.

America, for example, may be destined to have a glorious future, but that future development of national resources and powers must begin here and now. And as today's prosperity is rooted in the sacrifices of the Revolution, the Mexican war, the Civil war and the Spanish war, so tomorrow's patriotism must have its seed-planting today. Our descendants cannot hope to reap where we have not sown.

Then let the chastened, hallowed memories of "Decoration Day," as it used to be called, prove to be the rich, warm soil in which the growth of future years may prophetically find today a germinal start. As the past has served the present so the present is under obligation to the future. "After us the deluge," is the rant of the unconcerned voluptuary whose end is destruction. Let ours be a different motto, conceived in Christian hopefulness and actualized with faith and prayer. We will not forget thy word, O God! We will walk forever in thy paths!—Rev. C. A. S. Dwight.

THE VICTORY OF THE AVERAGE MAN. (640)

The "rule of the best," so-called, has ruined all the alleged republics of history. Tarquin the Proud, walking with his prime minister in the royal gardens, was asked, "Which is the strongest form of government?" He said not a word, but with his staff whipped off the heads of the tallest poppies. That was a wise answer. Abraham Lincoln was of the same mind. "Have faith," said he, "in the people." In any case, whether we like it or not, this is the theory of our government. For want of apprehending it, reformers become pessimists and political preachers develop into common scolds. Level down! is the word, and Level up! is the word; and Strike the average! is the secret of our political life. So long as the average man is true to his responsibilities, God reigns and the country is safe.—Rev. D. J. Burrell, D. D.

THE NATION'S SOLEMN TRYST. (641)

"We are not many, we who stand
Beside our comrades' graves today;
Yet, while we live, with reverent hearts,
We'll honor those who went before;
While as each brother, called, departs,
Is re-enlisted one name more.

"We stand upon the river's verge
And see the Golden City shine . . .
Dividing river, bright and cool,
O'er which we all must take our way,
When to that Harbor Beautiful
We all shall sail some day—some day."

A SERMON OF THE SWORD. (642)

"The sword of the Spirit, which is the sword of God," Eph. 6:17.

Decoration Day, in one view of it, like this chapter, is a temple of Mars—an armory of war weapons. And its emblem is the sword.

I. The patriot-sword reminds us that life
II. The patriot-sword suggests that the
is martial in its character. Our veterans fought for what we now enjoy as a nation.

conflict is a personal one. A hand-to-hand encounter at close quarters. Calls for a short weapon and a courageous heart. The Civil war came home to the nation—to father, son, brother.

III. The patriot-sword points to the secret of success, the price to be paid. Every Eden is guarded by an angel with a flaming sword. "The sword of the Lord, and of Gideon."

As Mohammed said, but in a better sense, "Paradise is under the shadow of swords."
—Rev. S. B. Dunn.

ONR NATION'S DEAD. (643)

"Step ever so lightly, uncover the head;
Today we would honor our own nation's dead,
And on the great mounds the flowers we lay,
A token of love for the Blue and the Gray.

"Their battles are ended, their trials are o'er;
No musketry's rattle, or cannon's deep roar,
Disturbing their slumbers on hill or on plain,
Awake them to life and its trials again.

"The Blue and the Gray together were slain,
Together in peace many years they have lain,
Together they'll rise when the last trumpet's blown,
They'll know but one Lord, and he'll claim them his own.

"And lying perhaps in an unnoticed grave,
Are the ashes of one of the noble and brave,
Unmarked and unhonored; as time passes on,
He rests from his labors, his victory's won.

"Ah, many a hero has never been known,
Nor many another come into his own;
Whether famed or forgotten 'tis the same
with the Lord,
In heaven eternal they'll have their reward."
—W. H. Soupené.

MEMORIAL DAY. (644)

Our heroes—how many and brave and self-sacrificing they were! Dr. Henry Clay Trumbull, late editor of the "Sunday School Times," tells of one of them:

It was before Richmond. He was Major Camp, of the 10th Connecticut, of which regiment Dr. Trumbull was the chaplain. The major and the chaplain were bosom friends. An assault had been ordered. Major Camp had been absent on other duty. But just before the assault he appeared, wiping from his face the perspiration caused by his exertions to rejoin his regiment. As he came up the chaplain's face fell with disappointment. Reading his look—they were so intimate they called each other by their first names—Major Camp said quietly and tenderly, "What is the matter, Henry? Has anything happened?" "No, but I'm sorry you have returned for this assault," the chaplain answered. "Oh! don't say so, my dear fellow; I thank God I'm back." "But I'm afraid for you," said the chaplain. "Well, you wouldn't have the regiment go in with me behind, would you? No, no; in any event I thank God I am here," replied the major. Then the major went about with the cheerfulest tone encouraging the men. The ordered moment for the assault approached. The left of the second line was assigned to Major Camp. "May I not as well take the left of the front line, Colonel?" quietly asked Major Camp of the commanding officer. "Certainly, if you prefer it," was the colonel's reply. This more dangerous place Major Camp took because it gave him a better chance to lead and encour-

age the men. The signal for the assault was given. The cheers of the men rang out. The friends clasped hands. "Goodby, Henry, goodby," warmly said Major Camp. That "goodby" sent a chill to the chaplain's heart. Never before in a score and a half of battles had that word been said. The chaplain followed after the major; with great difficulty he caught up with him. "You do not doubt your Saviour?" the chaplain asked. "No, no, dear fellow, I do trust Jesus, fully, wholly," was the reply.

The chaplain went about his work among the wounded and the dying. Major Camp pressed on; stood a moment to re-form a broken line; became thus a more easy mark for the enemy's bullet; the ball pierced his lungs; he fell—dead as by a lightning's flash.

Afterward Dr. Trumbull wrote his noble history under the title, "The Knightly Soldier." So that young life was gloriously finished for this world.

But do not let us forget the nameless heroes who never won such chronicle. Upon hundreds of thousands of unknown graves on this Memorial Day the flowers will be strewed. The names of them may not be told, but their deeds and the results of them remain. Major Camp is but a more evident specimen among a vast company. They labored in the awful clash of battle; their blood cemented the Union and rescued liberty. They labored and we have entered into their labors.

Certainly Memorial Day should make us hold in ever-enduring and grateful memory the patient, strong, loving, matchless President, the chief leader through those red years.—Rev. Wayland Hoyt, D. D.

Bravely Dare.

Society can never be re-constructed
by theories, schemes, or force. The
religious forces control & inspire
social re-construction. The Methodist
Revival has the way to the Social
movement, which, in the last
century were identified with the
name of the good Earl Shaftesbury.
The names must be perpetuated
by the spirit of the Gospel, before
any permanent advance of social
renewal can be made. There never
was greater need or opportunity for
Home Mission & Open-air work!
Fellow-workers! Dare, Dare always
Greatly Dare for Jesus Christ! J. B. Mager

The foregoing message was sent by Dr. Mager to "The Open-Air Worker," London.

Arbor Day

"Preservin' de trees would be easy," said Uncle Eben, "if ev'ybody had de same hesitatin' feelin' toward a woodpile dat I always 'periences." No doubt Uncle Eben was lazy and laziness is no grace. But he had hold of one proper idea at least, that there is a duty we owe in the way of forest preservation. We think that pastors and Sunday School superintendents may well make much of Arbor Day with its lessons, and of the season of spring. Arbor Day means "tree day." There are lessons we may learn from trees—from trees in winter, from famous trees (such as the Charter Oak, the Penn Treaty Elm, near Philadelphia, the Cambridge Elm), from trees in the Bible, from trees in secular history. "The groves were God's first temples."

Have a tree service in the church or Sunday School. Have the room decorated with branches of the leaves of different kinds of trees, both deciduous and evergreen. Do not use flowers at all on this occasion. Some fine pictures of trees might also ornament the walls. It will help to signalize the meeting if you will have a committee to pin upon each one as he or she enters the room the leaf of some tree. Different kinds of leaves should be used.

Wherever opportunity can be given, on a week day, children should be encouraged to plant or help in planting a tree or shrub, actually practicing what they have learned in their study of the growth and habits of plants. They will watch with pride the slow but steady development of a young tree, and find a peculiar pleasure in its parentage. Such work will have not alone an educational effect upon the juvenile mind, but its aesthetic influence cannot be overestimated.

Planting a tree is especially a good discipline in foresight. Regard for the future is one of the leading elements of this work. Young people are mostly inclined to sow only when they can soon reap. They prefer the small crop in hand to a great harvest long in maturing. But when they are led to obtain a taste for trees, the grandeur of thought connected with this line of husbandry will convince them that a speedy reward of labor is not always the most desirable motive in the pursuits of our life, and is not worthy of really aspiring men and women. For patiently to work year after year for the attainment of a far-off end shows a touch of the sublime, and implies moral no less than mental heroism.

Fellow pastors, let us make much of Arbor Day and the lessons of spring.

APPROPRIATE TEXTS AND THEMES.

(645)

The City With Trees: "In the midst of the street of it, and on either side of the river was the tree of life." Rev. 22:2.

Rest Under the Tree: "Rest yourselves under the tree." Gen. 18:4.

Trees Teaching Praise: 1 Chron. 16:29-34.

Trees Teaching God's Care: Num. 24:5-9.

Trees Teaching Probation: Matt. 3:5-10.

A Tree Telling the Sin of Hypocrisy: Mark 11:12-14.

Grafted On: Rom. 11:16-24.

A Green Tree: Ps. 37:23-36.

The Good News of Out-of-Doors: "And the Lord took the man and put him into the garden of Eden to dress it and to keep it." Gen. 2:15.

Nature Praise God: "Then shall the

trees of the wood rejoice before the Lord." Ps. 96:12.

Trees Entering Into Man's Joy: Isa. 55:12, 13.

Trees Teaching us to Express Gratitude to God: Ps. 96:12, 13.

Wisdom a Tree of Life: Prov. 3:18.

Lessons From Fruitfulness and Non-Fruitfulness of Trees: Matt. 7:17-20.

Trees of God's Planting: "The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted." Ps. 104:16.

Every healthy tree has as much root as top. That gives stability when storms come. Some of us would withstand temptations and discouragements better if we were rooted in the word of God. After a recent heavy gale we saw hundreds of telegraph poles blown down, but scarcely a tree.

What Do the Trees Teach us About God? Isa. 41:19, 20; Gen. 1:11, 12.

How do the Trees Seem to Enter into Man's Joy? Isa. 55:12, 13.

Whom Does Isaiah Call "Trees of Righteousness?" Isa. 61:3.

To What Does the Wise Man Compare Wisdom? Prov. 3:13, 18.

To What Does the Prophet Compare a Man Who Trusts in God? Jer. 17:7, 8.

To What Wrong Use has Man Put the Trees of the Wood? Isa. 44:14-17.

To What Does Jesus Liken the Kingdom of God? Matt. 13:3, 32.

How is the Reward of Christian Faithfulness Symbolized in the Revelation? Rev. 2:7; 22:1, 2, 14.

CRIMINAL TREATMENT OF TREES (646)

The Rev. Mr. Eggleston once called attention in a forcible and sensible way to the reckless and criminal treatment of our forests in general and of our good friends the trees in particular. His simple statement that nothing in nature except a man is more valuable than a tree, reminds one of the late Edward Jaffray's judgment that only killing a man was worse than cutting down a tree. The Laurel Hill Association seems likely to become foremost among societies for the prevention of cruelty to trees. The need of active measures to defend these preservers of our springs, these guardians of our rivers, these shelterers of our fields and gardens, from wanton outrage and careless, thriftless despoiling, is forcing itself on public attention, a cry of protest that gains force from the desolating fires among the western pines, and the miserable pillage of our own Adirondack preserves.

Arbor Day in the public schools is doing something toward the replenishing of treeless regions, restoring forest trees to their former habitation, and also toward the extermination of savagery toward all tree growth from the boys of this generation. Heredity from the slayers of trees in their fight with the primeval woods, will require heroic treatment. A boy with a hatchet is still a desolator, and with an axe he is a scourge second only to the forest burner; when he grows to manhood his greed is proof against all sentiment or suggestion of remoter consequences.

For centuries now the matchless forests of this country have been faced with the cry of "Kill! Kill!" There has been no mercy and no recourse. Slaughter has waged unhindered and unrebuked. Timber forests,

with unlimited supply under care and culture, have been ruined. The waste has been more than the product. For bark, for charcoal and firewood, for fence posts and railroad ties, for lumber and shingles, for spars and ship timbers, for wooden ware, matches, and even toothpicks, the woods have been flayed alive. We have wasted our interitance until the resulting shame is beginning to show. Forest laws that are sharp and usable as axes are demanded.—The Evangelist.

THE GREATEST FOREST IN THE WORLD. (647)

"Where is the greatest forest in the world?"

The question was asked in the Forestry section of the American Association for the Advancement of Science, at an annual meeting in Brooklyn. The importance of forests for equalizing the climate and the rainfall of the globe was under discussion, and the purpose of the question was to show where the great forest tracts of the world are situated.

One member, replying off-hand, was inclined to maintain that the greatest continuous tract of forest lies north of the St. Lawrence river, in the Provinces of Quebec and Ontario, extending northward to Hudson Bay and Labrador; a region measuring about seventeen hundred miles in length from east to west, and a thousand miles in width, north and south.

A professor from the Smithsonian Institute rejoined that a much larger continuous area of timber lands was to be found, reckoning from those in the state of Washington northward through British Columbia and Alaska. But he limited his statement to North America, for he added that, in his opinion, the largest forest in the world occupied the valley of the Amazon, embracing much of northern Brazil, eastern Peru, Bolivia, Ecuador, Colombia and Guiana; a region at least twenty-one hundred miles in length by thirteen hundred in breadth.

Exception was immediately taken to this statement by several members who have computed the forest area of Central Africa in the valley of the Congo, including the headquarters of the Nile to the northeast, and those of the Zambesi on the south. According to their estimates, Central Africa contains a forest region not less than three thousand miles in length from north to south, and of vast, although not fully known width, from east to west. Discussion, in which the evidence afforded by travels and surveys was freely cited, seemed favorable to the defender of the Amazonian forests.

Later in the day the entire question was placed in another light by a member who was so fortunate as to be able to speak from some knowledge of still another great forest region of the globe. This gentleman gave a vivid picture of the vast, solemn taigas and urmans, the pine, larch and cedar forests of Siberia.

It appears that Siberia, from the plain of the Obi river on the west to the valley of the Indighirka on the east, embracing the great plains, or river valleys, of the Yenisei, Olenek, Lena and Yana rivers, is one great timber belt, averaging more than a thousand miles in breadth from north to south—being fully seventeen hundred miles wide in the

Yenesei district—and having a length from east to west of not less than forty-six hundred verstas, about three thousand miles.

THREE HISTORIC TREES. (648)

A royal charter was obtained

In sixteen sixty-two;

The colonies of Connecticut

A bond of union drew.

When Andros came with sixty men

The charter to revoke,

Brave Captain Wadsworth hid it safe

Within the Charter Oak.

(This Charter Oak was blown down in 1856. The Vice-President's chair at Washington is made from wood from this famous old oak.)

Penn. a treaty with Indians made,

'Neath a spacious, tall elm tree.

These were the words of the Indian chief

In sixteen eighty-three:

"While sun, moon, and stars endure,

In peace we'll live with thee."

Near Philadelphia, these famous words

He spoke 'neath an old elm tree.

(The elm tree was blown down in March, 1810. It was then 283 years old. For years it had been an object of veneration. Benjamin West commemorated the scene in a famous painting. Parts of the tree were sent to members of the Penn family.)

I speak of that elm at Cambridge,

Where Washington took command:

And that vast army true and brave,

Won liberty for our land.

With muskets clean and courage true,

In seventeen seventy-five,

Our men marched valiantly to fight,

For liberty each did strive.

—R. C. Adams.

TIMBER SUPPLY OF UNITED STATES. (649)

"We are now cutting timber from the forests of the United States at the rate of five hundred feet board measure a year for every man, woman and child. In Europe, they use only sixty board feet."

Few statements could be made which would better convince the average man that this country leads the world in the demand for timber. It is made by Treadwell Cleveland, Jr., in a circular which treats of the conservation of the forests, soil, water, and all the other great natural resources, which has just been published by the United States Forest Service. In speaking further of the consumption of timber in this country, Mr. Cleveland says:

"At this rate, in less than thirty years, all our remaining virgin timber will be cut. Meantime, the forests which have been cut over are generally in a bad way for want of care; they will produce only inferior second growth. We are clearly over the verge of a timber famine.

"This is not due to necessity, for the forests are one of the renewable resources. Rightly used, they go on producing crop after crop indefinitely. The countries of Europe know this, and Japan knows it; and their forests are becoming with time not less, but more, productive. We probably still possess sufficient forest land to grow wood enough at home to supply our own needs. If we are not blind, or wilfully wasteful, we may yet preserve our forest independence and, with it, the fourth of our great industries."

LESSONS FROM SEED-SOWING. (650)

"Whatsoever a man soweth that shall he also reap." Gal 6:7.

This is the season of sowing. It is important what we sow. Like produces like, whether we sow seed or sin. The law of sowing and reaping is 'invariable also in the moral and spiritual realm. Do men therefore use the same common sense in making preparation for the spiritual as for the natural harvest? Let us go out into the fields and see. Here are men sowing. They are walking, and at every step they are scattering seed—sowing as they go. What shall the harvest be?

I. Here is a worldly man sowing. He is very busy sowing. He sows the seed of the world. He reaps of the same a golden harvest. The man can truly say, "Soul, thou hast much goods." But the "goods" are only such as can be laid up for time, not for eternity. O foolish man, did you forget the spiritual harvest? This night thy soul, goods and all, may be required of thee. Poor man! he sowed but one kind of seed. What he got was all of that same kind; and a man "cannot live by bread alone."

II. But here we come upon another man sowing: Here is an intemperate man sowing.

You thought he would be staggering as he sows, but no, he walks as straight as any man, but as he walks he sows. It really seems pleasant at first. He finds delight in it—only a little exhilaration, and the ground is so smooth. But he goes on. By and by he begins to wonder whither the pleasure has gone. He begins to feel nervous; his reason reproves him; his conscience twitches him; he begins to feel quite uneasy, for he finds that he can scarcely get along without his cups. But why does he not stop? He does not stop. He goes on. He says, "I wish I had never begun." He feels that he is daily degrading himself lower and lower—yet he goes on to sickness, disease, poverty, friendlessness, a drunkard's woe, and a drunkard's grave.

There is another stage lower, but it is too awful to behold, so it is veiled from human eyes—"No drunkard shall inherit the kingdom of God."

III. Here, too, is another sowing—the

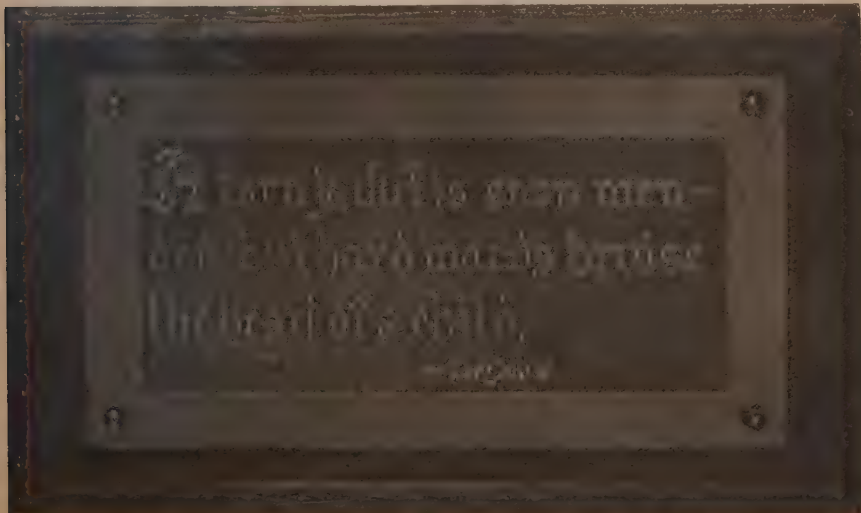
fields are so many—it is the season of sowing—here is a pleasure-seeker sowing. He has a pleasant, cheerful smile. He says, "I am not working hard, and I find it very pleasant." There are a great many sowing here. Yes, and though really sowing those seeds of sin, "wild oats," not a few professed disciples of Christ are sowing.

Now, God wants His children to be happy, but He does not want them to choose such ways to seeming happiness as soil the soul. Besides, the one who sows simply to pleasure gains nothing by it. When you devote yourself to the world and its pleasures you will find that even this will lose its charm, and after you have once "gone the rounds," you can only do as the horse at the mill, travel the same ground over and over again. Every pleasure becomes "old." You go flitting from flower to flower, but getting honey from none. You find life a burden, yourself an old, jaded-out pleasure-seeker, possibly a financial and physical wreck, and at the sunset of life you realize, if not before, that you have indeed sown to the "wind" and are reaping, and can only expect to reap, the "whirlwind."

IV. But here is another sower. Here is a Christian sowing. There is an earnest but hopeful look on his face as he sows. He has heard the promise that seed time and harvest shall not fail. He has heard that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Sowing to the Spirit, the Christian reaps present and eternal joy.

V. But here is still another sower—one other. It is hardly fair to call him a sower—but he is intending to sow.

The trouble is that he doesn't sow. Some one has said that the way to hell is paved with good intentions. There are multitudes of people intending to sow to the Spirit, but they are putting it off from day to day. Spring-time is slipping away. You cannot make garden in the fall. Every day you put it off makes it more likely you will put it off another. There is little difference in the final result, whether you sow bad seed or no seed. When you come to your time of hunger you will have no bread and must starve.—H.



Suggestive Outlines

CREED AND LIFE.

"We love him, because he first loved us."—1 John 4:19.

"Religion is not a creed, but a life." We will venture to put two little words into that sentence. "Religion is not only a creed, but also a life." Is not this nearer the truth?

I. In religion there is a creed. "He first loved us."

II. In religion there is a life. "We love him."

III. In religion there is a life because there is a creed. "We love him because he loved."

If we want to know just what the apostle meant when he used those words we must refer to other verses in this Epistle.

1. One of these gives us love's expression. "He sent His Son to be the propitiation for our sins."

2. We have love's object. "He first loved us."

3. We have love's intensity. "Herein is love."

4. We have love's achievements. "Behold what manner of love the Father hath bestowed upon us, that we should be called," etc.

5. We have love's ultimate intentions. "It doth not yet appear what we shall be, but," etc.—Rev. C. Clemance, D. D.

QUESTIONS RELATIVE TO A TEXT.

1. What is its construction?
2. What is its connection?
3. What is its precise object?
4. With what doctrines or duties does it connect itself?
5. What is pre-supposed in it?
6. What is positively expressed by it?
7. What may be reasonably and naturally inferred from it?
8. What are its distinct parts?
9. Of what sentiments or pious emotions is it the language?
10. To what characters will it best apply?
11. At what vices does it strike?
12. What difficulties does it tend to remove?
13. How many views may be taken of it? Endeavor to take a full view of every subject and not an oblique one.—Rev. R. C.

INWARD PIETY.

"The kingdom of God is within you."—Luke 27:21.

Real religion unconnected with external pomp. Text a fulfillment of the prophecy. Dan. 2:44.

I. The characteristics of this kingdom,—righteousness, peace, joy. Every kingdom has its peculiar character.

II. The seat of this kingdom,—the soul, God erects his throne there.

III. The monarch,—Jesus Christ reigns and rules, the understanding, will, affections. Submit to him.

IV. Its progress,—secret, comes not by observation; like leaven assimilating works till the whole is leavened.

V. Its conquests,—universal. Grace will finally prevail, and the kingdoms of this world shall become the kingdom of our Lord and of his Christ.

1. Is this kingdom set up in our hearts?

2. Let us rejoice in its progress in the world.

3. Let us use the means in our hands to

extend it. Personal exertions. Liberty. Prayer.—Rev. Richard Cope, D. D.

TRUE ENJOYMENT.

"O taste and see that the Lord is good; blessed is the man that trusteth in him."—Ps. 34:8.

In these words we have,
I. A delightful Doctrine. "The Lord is good."

1. He is good in himself, essentially, perfect, and eternally.

2. All creation attests the truth.

3. Sinners experience it.

4. Saints witness it.

5. It is strikingly displayed on the cross of Christ.

6. Angels and all the redeemed proclaim it.

II. An important Duty. "O, taste and see."

1. Taste that the Lord is good.

2. See that He is good.

3. Trust in Him.

III. An invaluable Blessing. "Blessed is the man that trusteth in him."

1. He is blessed now,—already blessed.

2. He shall be blessed at death.

3. He shall be blessed forevermore.—

Rev. W. Cawood.

PETER'S FALL AND RECOVERY.

"And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." Luke 22:61, 62.

I. The Circumstances that led to Peter's fall.

1. Self confidence.

2. Carelessness in prayer.

3. Vain curiosity.

4. Bad company.

5. Sinful conformity.

II. The Aggravations of his crime.

1. The warning he had received.

2. The circumstances in which Christ then stood.

3. Repetition of it in the most aggravated manner—cursing and swearing, i. e., asserting by the most solemn asseverations.

III. The Means of his restoration—Christ looked upon him.

1. A loving look.

2. A look that tenderly reproved him.

IV. The Effect of his recovery.

1. He remembered the word,

2. He left the company.

3. He felt deep remorse—"wept bitterly."

We see the weakness of the best of men. Christ's tenderness to backsliders. Encouragement to them to return to Him.—J.

SELF EXAMINATION.

"Let a man examine himself."—1 Cor. 11:28.

I. The duty of self examination.

1. As to our state before God.

2. As to our temper.

3. As to our conduct.

II. How it is to be performed.

1. Impartially.

2. Frequently.

3. Seriously.

4. With a devotional spirit.

III. The importance and advantages of it.

1. Importance.

a. It is the way to obtain spiritual knowledge.

- b. Recommended in Scripture.
- c. The example of the saints.
- d. Our need of it.
2. Advantages.
 - a. Produces humility.
 - b. Produces contrition.
 - c. Produces repentance.
 - d. Produces faith in Christ.
 - e. Produces watchfulness.

LITTLE SINS VERY INJURIOUS.

"Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes."—Sol. Song 2:25.

I. What sins may be called "little sins"? Sins which are so comparatively.

1. Evil tempers in the church, in the family, and in the commercial world.
2. A light and frivolous spirit.
3. Remissness in religious duties.
4. Social whispering, slandering, backbiting.

5. Conformities to this world.
6. Dress—ever veering.
7. Conversation—earthly.
8. Light and unholy company.
9. Pride. Natural pride, which sets us above our fellow creatures. Spiritual pride.

II. The harm which they do.

1. They injure our consciences by hardening them.
2. They make way for greater.
3. They relax our devotion and communion with God.
4. They hinder the presence of Christ with us.

III. How must they be dealt with?

Not tenderly, not connivingly; but they must be taken.

Beware of the first approach of sin.—Wilks.

MISSIONARY ENCOURAGEMENT.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord," etc.—Isa. 40:3-5.

I. The duty of preparing the way of the Lord.

1. The herald.
2. The scene of his labors. The world—a desert, etc.
3. The work to which the herald calls.

II. The encouragements.

1. Every difficulty, however formidable, shall be surmounted.
2. There shall be an universal manifestation of Divine glory.
3. The certainty of this.—Rev. W. Williams.

DANGER OF NEGLECTING SALVATION.

"How shall we escape, if we neglect so great salvation?"—Heb. 2:3.

I. How it is a great salvation.

1. As to its author.
2. As to its object.
3. As to its price.
4. As to its evils it delivers from.
5. As to its blessings it secures.
6. As to its extent. The characters saved. The number of them.
7. As to its duration.

II. Who neglect it?

1. They who neglect the means.
2. They who rest in the means.
3. They who trust in their own righteousness.

III. The impossibility of escaping Divine Justice. There are three ways of escape; flight—resistance—submission.

1. Not by flight; God is everywhere.
2. Not by resistance; Who can oppose God?

3. The only way to escape is by submitting to God, now, submitting to his method of salvation.—Durant.

OUTLINES.

Hugh W. Ronald.

Is Our Faith Worth Propagating? "I would to God that—not thou only, but also all that hear me this day might become such as I am, except these bonds."—Acts 26:29.

1. Paul's self mastery under exasperating circumstances.

2. Paul's propagating motive—that others might become such as he was.

3. Paul's zeal—In season and out—Perils, etc.

4. Contrast—our pathetic lack of zeal.

5. Why? Do we lack Paul's motive? If we do not possess something worth passing on, no cause for concern about evangelism or missions, but if we do possess a religion that saves, in the name of all that's noble, let's pass it on!

The indefensibility of Sin. "He was speechless."—Matt. 22:12.

Strauss denies unity of the parable. We affirm it. Two halves show two sides of Christ's character, gentleness and sternness. Wholesale invitation shows Christ's graciousness. Scrutinizing gaze upon guests shows his sternness. But gentleness even in the King's sternness. No harsh word—merely kindly inquiry.

He was speechless!

Sin always indefensible.

Hurts God and man.

"All things are ready,

Come to the feast."

Prayer Meeting Topics

(Continued from page 459)

(3) They saw that they had "received the Holy Ghost."

(4) They saw that every spiritual blessing which had been given to the Jews had been given also to the Gentiles. There was "no distinction."

(5) Therefore they reasoned that circumcision was unnecessary, an utterly unnecessary and burdensome "yoke."

2. So do we reason today. What gift has the Anglican bishop which was denied to Mr. Spurgeon? What grace has the Anglican layman which is denied to the Methodist layman? God makes no "distinction."

III. MARK THE LIMITATIONS IMPOSED ON GENTILE LIBERTY.

1. They were not to be offensive in the exercise of liberty. There were certain customs which, for the sake of others, it would be well for them to observe.

2. And because I cannot be, say, a Roman Catholic, I must not flippantly flaunt my disregard of their sanctities, and tramp irreverently in their sacred places. I must learn to respect another man's conscience, and not wound him by aggressive offence. It is a great accomplishment of grace to maintain one's holy rights and at the same time retain a reverent respect for my fellow-men.

Prayer Meeting Topics

J. H. JOWETT, BIRMINGHAM, ENG.

PRAYER MEETING TOPICS.

I.

FASTING, REVELATION, OBEDIENCE.

Acts 13:1-3.

I. THE CHILDREN OF LIGHT FELT THE BURDEN OF THE CHILDREN OF DARKNESS.

The Church of Antioch began to feel the responsibility of privilege. Its members had received the gospel of grace. But there were peoples afar off to whom the good news had not yet come. Privilege implies obligation. Gift is a call to service. The "haves" are indebted to the "have-nots." What was God's will?

1. What they did.

- (1) They kept their bodies in control. They "fasted." The body is vitally related to the spirit. The soul is injured if the body is over-fed. If we were more reasonably careful of the body we should find it easier to commune with the Lord.
- (2) They thought about others less privileged than themselves. They informed themselves of their needs. They talked about them. They sought to realize their spiritual darkness and poverty. They tried, by the imagination, to get beneath other people's skin, and look out upon their world.
- (3) They prayed for them. They communed with God about it. They sought His counsel and judgment.

2. What happened.

- (1) God made known His will.

If we prepare our bodies and minds and souls God will speak to us. He will "put thoughts into our minds." He will create prayerful impulses in our hearts. He will make our consciences shine like the guiding light of "the pillar of fire." "The Holy Ghost said."

- (2) God commanded them to send the Gospel to others.

Our communion with the Lord in prayer always leads to fellowship with the Lord in service. When we pray we must pray "ready armed," expecting to hear a call to active service.

- (3) They must send the best men to do it. "Separate me Barnabas and Saul."

Such a call might at first create consternation! Surely Saul and Barnabas were needed in Antioch! But God asks for our best. He always calls to sacrifice.

3. How they obeyed.

- (1) They "fasted." Again they attended to the healthiness of the body. They would have the lens right so that they could see clearly. They would have the "receiver" all right so that they could hear clearly.
- (2) They "prayed." Again back to God! First they prayed to know His will: now they prayed in the act of obedience.
- (3) They "sent." "They sent them away." And I warrant it was a

sacrifice made in tears! They did not give unto the Lord "that which cost them nothing."

II. LESSONS.

1. Share your privileges. Let every favor remind you of the unfavored. Let all your fulness remind you of other people's wants. Let your possession of the gospel make you mindful of the pilgrims of the night.
2. "Follow the gleam." When God has made known His will follow the light though it means a costly sacrifice.

II.

SORROW, LABOR, OPPORTUNITY.

Acts 13:13-48.

I. HOW PAUL WAS EVER EAGER FOR OPPORTUNITY.

1. Consider his condition. When he arrived in Perga two things happened which must have caused him great depression.

(1) There was the depression caused by the desertion of Mark. "John Mark, departing from them, returned to Jerusalem." We don't know the reason of this desertion, but Mark must have been cowardly, or Paul would not have been so displeased. (ch. 15:37-38.) Desertion always leaves behind depression, and Paul must have been "cast down."

(2) There was the depression caused by his own infirmity. Perga was fever-haunted, and it is probable that Paul caught it. (cf. Gal. 4:13, 14.) "The atmosphere was like the steam of a kettle, hot, moist, and swept by no strong winds." So in his weakness Paul went on to the higher land to Antioch in Pisidia.

Yet, despite his condition, how eager he was to witness for his Lord. As soon as opportunity was presented "Paul stood up!" He would never allow his own feelings to determine his duty. That is one of the marks of the true disciple, he does not allow his circumstances to dictate to him; he serves his Master even when circumstances are unfriendly.

II. HOW PAUL USED HIS OPPORTUNITY.

1. He preached Christ. How?

(1) With great courtesy. His mode of address was delicate and refined. "Men of Israel, and ye that fear God." (See also v. 24 and v. 32.) Sometimes we spoil good matter by a disagreeable manner. There is a right way of doing a right thing. Good food can be so served as to be nauseous.

(2) With great self-suppression. Paul does not mention himself in his address. He keeps out of sight. He is only the curtain-lifter, revealing the Lord. Sometimes our "self" is so obtrusive that men cannot see over us to Christ.

He preached Christ. What?

(1) He preached that all the hopes and promises in Jewish history tended toward the Christ. All the ages

converged on Jesus. Their religious history was like a wedge, narrowing to Jesus.

- (2) He preached that Jesus had been put to death and had been buried.
- (3) He preached that Jesus had been raised from the dead.
- (4) He preached that in the risen Jesus there is power to forgive and destroy all sin, and to make every man "right with God."

III. THE RESULT OF THE APOSTLE'S PREACHING.

The result was what it is always and everywhere.

1. Some believed.
They took the word into their souls, and lived upon it, and it was to them both sweetness and power.
2. Some disbelieved.
They were "filled with envy." They did not like to see Paul wielding such power, and jealousy took hold upon them. And that spirit is always fatal, it kills every beautiful thing in the life. It destroys our very power to believe in Jesus. Like a foul gas in a green-house; every plant dies!

IV. THE CONSEQUENCE. "Lo, we turn to the Gentiles."

God cannot force his good things upon us if we reject them he can do no other than pass on. He never forces the lock. He knocks, but we must "open the door."

III.

PERSISTENCE, FICKLENESS, BOLDNESS.

Acts 13:50—14:21.

I. MARK THE SLEEPLESS VIGILANCE OF THE ENEMIES OF CHRIST.

1. Note these examples:
 - (1) "The Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas." 13:50.
 - (2) "The Jews that were disobedient stirred up the souls of the Gentiles and made them evil affected against the brethren." 14:2.
 - (3) "And there came thither certain Jews . . . who persuaded the people." 14:19.
2. And the enemies of our Lord are just as persistent and inventive in our time. "They sleep not unless they have done mischief." The Evil One is ever inspiring men's thinking, and willing, and doing. Everywhere traps and snares are laid for the saints of God.
3. If only the friends of the Lord were as ingenious and aggressive as his foes! We are called upon to "catch men" for our King. We must think, and conspire, and dare in the glorious enterprise. We must not be put to shame by the activity of the enemy.

II. MARK THE FICKLENESS OF THE MULTITUDE.

1. In verse 11 the multitude regards Paul and Barnabas as gods; in verse 19 the same multitude is stoning the apostles!
2. Our Lord seemed to shrink from the multitudes. "Seeing the multitudes he went up into a mountain." The crowd is so fickle! Today it cries "Hosanna!" Tomorrow it cries "Crucify him!"
3. We must never count on the strength of multitudes. Crowds are swayed by emotion rather than conviction. Compare the scene in "Julius Caesar" dur-

ing Mark Antony's oration. The convicted few are stronger than the sentimental many. Seek a solid and reasonable faith, not an excited and transient emotion.

III. MARK THE GLORIOUS BOLDNESS OF THE APOSTLES.

1. Compare verses 19 and 21. In v. 19 the apostles are being stoned; in v. 21 they have returned to the place of the stoning! No cowardice! No fear! Back to the stones, to the fiercest part of the field
2. So was it with James Chalmers when he went back to New Guinea after manifold tribulations. So was it with David Hill in China when, after a blow, he put his hand to his forehead and found blood! Back to that place of suffering!
3. And this is the true character of the Lord's own. They go back to where they were treated badly, and this that they might return good for evil. We may test our growth by our feeling toward those who have injured us. If we are ready to go back to the place of stoning with blessings in our hands, then are we partakers of the life and light of Christ.

IV.

MODERN JUDAISM. THE POWER TEST.

Acts 15:1-35.

I. AN ATTEMPT TO BUILD A JEWISH PORTICO ON TO THE CHRISTIAN TEMPLE.

1. Men must be circumcised before they can be saved! A Gentile must become a Jew before he can become a Christian! He must be naturalized before he can be supernaturalized! He must pass through the portico of a particular people before he can join "this multitude whom no man can number." The only way into the sheepfold is through a Jewish rite.
2. Similar endeavors have been made to narrow "the glorious liberty" which is ours in Christ. The spirit is made second to the letter. A bit of trellis is emphasized more than the fruit.
 - (1) We are told that men cannot enter the ministry of Jesus except by the ordination of Episcopal hands and lips. Mr. Spurgeon and Dr. Dale were unauthorized messengers of grace; they had not entered through the episcopal door, but had "climbed up some other way!" So would they despoil our freedom in the Lord.
 - (2) We are told that the bodies of our blessed dead lie in unconsecrated ground unless the ground has received episcopal blessing! No matter how saintly the life, or how close the "walk with God" has been, there is nothing hallowed about the resting place. Our sainted dead must pass through the portico of episcopal consecration, or the place in which they rest is not holy ground.

II. THE PRINCIPLES ON WHICH THE QUESTION WAS SETTLED.

1. Let us see how the apostles reasoned.
 - (1) They saw that the Gentiles had believed.
 - (2) They saw that their hearts had been "cleansed by faith."

(Continued on page 457)

HOMILETIC DEPARTMENT

BY G. E. F. HALLOCK, D.D.

Best of Recent Sermons

REV. W. L. WATKINSON, REV. GEORGE SILLIMAN SWEZEY, REV. WILLIAM FROST BISHOP, D. D. REV. STANLEY WHITE, REV. LEN G. BROUGHTON, D. D., AND REV. CHARLES CARROLL ALBERTSON, D. D.

The Sovereignty of The Soul

REV. W. L. WATKINSON, ENGLAND.

Text: "The Kingdom of God is within you." Luke 17:21.

We are always in danger of exaggerating the external world which is ever before our eyes, forcing itself upon our attention; every day, every hour, we are made aware of the all-encircling and compelling presence of nature and society. The visible universe is so aggressively in evidence that we are strongly tempted to think that it is the only universe, or, at least, the supreme universe.

It is quite otherwise with the world within. It makes no appeal to the eye or ear; it is invisible and silent; to recognize it at all demands a special act of attention and reflection. Whilst nature and society ever thrust themselves upon our senses, imagination, reason, will, conscience, and affection work silently in the background.

Yet the inner world is at least as real as the outer, and far more potent. If the kingdom within us exists in anything like its integrity, it is sovereign over all things, movements, and influences of the outside world. There is a strange causative power lodged in the human spirit, by virtue of which we may act independently of circumstance, by which we may defy it, by which we may constrain circumstance to elected ends. Some boldly affirm that man is purely a creature of circumstance, that he is a waif and stray upon the ocean of life, driven hither and thither by currents over which he has no control, and whose existence for the most part he does not even suspect. Now is this so? Is man a frail canoe, a sport of wind and wave, inevitably destined to shoot Niagara? Or has he within himself faculties of self-direction which, properly exercised, prevail against all exterior influences, and bring him in peace to the haven whither he would be? Everything depends upon the answer given to this question.

1. Science testified to the sovereignty of the soul. What is the province of science? To explain the world—its laws, forces, and workings. And what is the motive of science in thus explaining the world? That we may use it to our advantage. Science engaged in perfecting the chart, buoying the rocks, recording the currents, distinguishing the lighthouses, determining signals, and in furnishing pilots, so that we may escape shipwreck and reach the emerald coasts of pleasure and the golden land of gain. All science proceeds on the supposition that man is not a waif and stray, not a helpless slave of the outside world, but one who comprehends his environment so that he may play it off to advantage.

2. History is a convincing demonstration of the sovereignty of the soul. Savage tribes have no history; it is not simply that they lack

the ability to record it, they have none; they never separated themselves from the blind movement of the external world, and they have no history, as cattle have none. As Quinet points out, history began when man broke away from the bondage of the exterior universe, took his soul in his hand and determined upon a path for himself. As a great metaphysician declares: "The history of the world is the history of free will." The spirit of the race shapes kingdoms as the potter shapes vessels.

3. Revelation completes the testimony for the soul's supremacy. It everywhere assumes and declares that man is no waif and stray, the sport of the weather, but a creature gifted with sovereign faculties, and it sets itself to furnish him with light and grace that he may fully realize these powers of self-government to his singular glory and joy. We need not be troubled because metaphysicians cannot reconcile free-will with the order of the world. That only proves the incompetence of the philosopher, or the limitations of philosophy. But that the mind is sovereign, that the will is free, and that we are able to carry out the counsels of reason and righteousness, despite all external hostilities, are glorious facts which assert themselves in consciousness, experience, and history, more distinctly and emphatically than any other facts whatsoever.

4. "The kingdom of God is within you;" that means, the soul at its best is master of the situation. Think of what "the kingdom of God" means as it is expressed in nature? Think of what it means when it relates to the Divine sovereignty as exercised over the nations! And what does it mean of power, invincibility and irresistibility when set up within us. Absolute truth, eternal justice, omnipotent grace, everlasting life working in and through a human soul means only victory. If the Holy Spirit dwells within us, he that is in us is more than he that is in the world. No matter what the exterior conditions may be, the kingdom of God within us will withstand, coerce, and crush whatever makes for unrighteousness. It is the blessed work of the Lord Jesus to restore this interior sovereignty. The kingdom of God in unregenerate human nature has fallen away into sad chaos, and we are the ready victims of lusts which war against the soul; but when the power of Christ is revealed in us we prevail against the material, animal, and diabolical, even in their worst forms.

"The kingdom of God is within you." Nature in many ways teaches that the main factor in fashioning all organisms is an interior mysterious energy. Plants are rendered artificially Alpine by being kept in an ice-box at night and fully exposed to the sun by day; but although such treatment succeeds in giving the plants certain Alpine characteristics, the effect is entirely superficial and temporary, the structure of the plant is untouched. By subjecting

chrysalides to unaccustomed temperatures variations of color are produced and slight changes in form also occur in the adult creature. But whilst the markings of the insects are modified, the species of moth and butterfly are not changed by any treatment of this kind; the organism remains true to itself, steadily refusing to be fashioned from the outside. And this is specially the case with human character, it is determined from within, and whilst the environment may affect it in certain superficial particulars, it can persist in spirituality, purity and unselfishness although its environment should be material, polluted and callous in the extreme. Strengthen the inner life by thought, prayer, faith and discipline, and you shall dwell safely even where Satan's throne is.

Setting Traps For Sunshine

REV. GEORGE SILLIMAN SWEZEY, BUFFALO, N. Y.

Text: "Sons of light." 1 Thess. 5:5:

Dr. Johnson said that looking on the bright side is worth a thousand pounds a year. If that be true, then we will draw a very good salary simply by looking on the bright side. There are two sides to everything in this world. Whether we are optimists or pessimists depends upon ourselves. Someone has humorously defined the difference between the optimist and the pessimist by saying, "The optimist sees the doughnut, the pessimist sees the hole."

The habit of cheerfulness is a valuable possession; it is worth cultivating. I hold that if sin is selfishness, religion is sunshine. Why shouldn't the Christian be happy? He is an heir of God, and a joint heir of Jesus Christ. Paul says, "All things are yours."

I like the phrase "Sons of light." The apostle distinctly says, "We are not children of darkness, but children of the day." It is the business of children of the day to turn darkness into sunshine. Every Christian ought to be a little manufactory for sunshine. We are sons of light, and we ought to scatter sunshine.

1. First: For the effect upon ourselves.

Every man is the arbiter of his own destiny. Whether we are to be an inspiration, a constructive force, an upbuilder in life, depends upon ourselves. We ought to be cheerful for the sake of the effect upon ourselves. Cheerfulness pays large dividends. There is no inheritance that a young person should crave, should seek, should desire to possess, like cheerfulness. If you have inherited a sunny disposition, it is worth a million dollars to you. Get down on your knees and thank God for it. Cultivate the habit of seeing the bright side of life.

A man one time met a minister in a railroad car; the minister was singing. Said the man (a man of wealth) to the minister, "You seem to be a happy man." "Why shouldn't I be happy," replied the man, "I am safe for time and for eternity." The answer so impressed the questioner that he induced the minister to undertake the work in his parish, and it is said that his sunny disposition, his words of cheer, did as much as his preaching.

Tennyson truly says, "Kind hearts are more

than coronets, and loving deeds than Norman blood."

We ought to be the sons of light for our own sake.

2. Secondly: We ought to be sons of light for the sake of others.

We are dependent upon each other in this world; our interests are mutual. We must live with people, we must touch shoulders. Why not be cheerful about it? Why not be manufacturers of sunshine? Why not scatter it all along our way wherever we go? Why should not the Christian have sunshine in his face, sunshine in his heart, and sunshine in his voice?

Do you know that I think that it is worth while to cultivate the habit of saying "Good morning" in a very cheerful way and with the most pleasant tones possible? I knew a man who said that he always had good neighbors, and I knew the reason was because he was a good neighbor himself.

Do you remember Paul on the night of the shipwreck in the Mediterranean? Who was the man who should have encouraged that despairing crew? The captain. They were near a watery grave; all hope of being saved was lost; despair had seized every one of them; black darkness was about them; they were in the bosom of the great deep; home and loved ones they should see no more. There steps out from amid the prisoners a little, bent man, and he said, "Be of good cheer, be of good cheer," and gave a reason: "Whose I am and whom I serve" stood by me this night and said, "Paul, be of good cheer." And, cannot you see that company of men and that vessel, see their faces brighten, their eyes shine—behold hope come back into their faces and cheer into their hearts?

Cultivate the habit of saying something pleasant. Someone asked a man what he did with the difficulties in the Bible. He answered, "Just what I do when I eat fish; I take out the bones and lay them on one side and eat the fish." Be sons of light. If not for your own sake, for the sake of the people who have to meet you, live with you, and be influenced by you for good or bad.

3. Thirdly: Be sons of light because God reigns.

Tennyson says, "For I doubt not through the ages, one increasing purpose runs; and the thoughts of men are widened by the process of the suns." He speaks of that "one far-off divine event towards which the whole creation moves."

Paul said, "All things work together for good to those who love God." "I have learned in whatsoever state I am, therewith to be content." These words represent a philosophy of life. Someone says, "The legs of the stork are long, the legs of the duck are short; you cannot make the legs of the stork short, you cannot make the legs of the duck long." Why worry?

This world is not a chaos; this earth is not an accident. It is regulated by fixed laws. Its motions diurnal and around the sun, are regulated by an all-wise and all-powerful God. That God is our Father; he loves us; he died for us. Do you remember Jacob? He was al-

ways a mystery to me. Crafty, dishonest, lying. He had just stolen the birthright from his brother, Esau. He stopped on his way and lay down for the night, a pile of stones for his pillow, the clouds of the sky his covering. And, it always seemed a mystery to me that that night God appeared to Jacob by a ladder that reached up to heaven, and upon it Jacob saw the angels of God ascending and descending. Why did God reveal himself to Jacob? Because God loved Jacob. Because God saw the good in Jacob; because Jacob was at a crisis, at the parting of the ways; because God and Satan were bidding for his soul on the greatest battleground that has ever been found since our parents stood in the Garden of Eden; the battleground of an immortal soul.

God loves you, he is trying to bring out the best in you; he is trying to bring out the god-like in you; he is striving, by all the power in heaven and earth, to make you a son of light. Will you help him? Will you be a maker of sunshine? There were twelve original apostles, but everyone of us this day may enter the apostleship. I call upon everyone, here and now by the help of God, to sacredly resolve this day: "I will from this time forth, by the help of God, sacredly determine and solemnly promise to enter that divine apostolate, and be an apostle of sunshine."

Do you remember James A. Garfield, and the incident in New York City just after President Lincoln was assassinated, and a mob started to tear down the office of the *New York World*, and perhaps precipitate a riot which no man could quell? Garfield rose up before that mob and stood with uplifted hand and said, "God reigns, and the government at Washington is safe." The mob slunk away.

God reigns. The sun always shines; behind every cloud is a silver lining. Determine this morning to do some good every day. The immortal Lincoln said, "Die when I may, I want it to be said of me that I always plucked a thistle and planted a flower wherever a flower could grow." Let us, like the humble Nazarene, "Go about doing good."

"That Bushel Measure"

REV. WM. FROST BISHOP, D. D., ST. LOUIS.

Text: "Ye are the salt of the earth. . . . Ye are the light of the world. . . . Neither do men light a candle and put it under a bushel," etc. Matt. 5:13-15.

Our Saviour was talking to his disciples about their influence over men. It is a comfort to remember what he said. Of necessity every good man is a power for good.

He first compared the influence of a good man to the action of salt upon flesh. It holds corruption in check. The wicked are restrained from out-breaking sin, and held in check by the pure lives of good men. Ten righteous men would have saved even Sodom. The action of salt is of necessity. It cannot help acting as it does. Every consecrated life is a power for good. It cannot be otherwise. Its effect is never lost.

But the influence of salt is circumscribed and fills a somewhat limited sphere. It is also felt, rather than seen. Not so of light. The

action of light is seen, as well as felt. It further fills a larger sphere. The measure of its sphere is only limited by the measure of light. So an advance is made when our Saviour described the influence of a good man to the action of a lighted candle shining in a dark place. Here again the action is of necessity. The candle cannot help giving light. The influence of no good life is lost. It is a common experience to find ourselves praised for actions we performed unconsciously.

A part of our influence is conscious, because designed. We had a purpose in view. But this is but a small part. Our unconscious influence is far greater. It acts constantly and upon all around us, like the shining of a candle. To be sure, there is comfort in all this. We are worth something after all and doing something for Christ.

1. The lighting of the candle.

An unsaved man is like a candle in a lantern that needs lighting. The act of lighting is a divine work—regeneration—and done in an instant. In the old creation the divine work began with the words: "Let there be light." It is the same case with the new. "The entrance of Thy Word giveth light."

Because light has no fellowship with darkness and the two are antagonistic, the one to the other this lighting is a separating work. There are and can be but two classes—the children of light and the children of darkness. There are to be but two classes at the judgment seat, and only two, because that is the case now and has always been the case. Either you are lighted, or you are not. Two women grind at the mill; one is lighted, the other not—separation. Two men work at the same bench, one is "light in the Lord," the other not—separation.

2. The disclosures made by light.

What of conscience in the natural man? It is a rush-light, a fire-fly of insufficiency. The family, let us say, has been long away from home, and the house shut up. They now return. The housewife, busy about other matters, neglects an apartment, which continues shut up, because of no immediate use. Some night she has occasion to pass through it with a rush-light, which she shades with her hand while she walks. She notices that the air is close and musty, but observes little else. But, on the morrow, she will air the apartment. What a disclosure is made, when the heavy curtains are taken down, the windows thrown up, the shutters flung open, and the glorious light of day rushes in? The corners of the room are festooned with black cob-webs, insects upon the walls and floor are hurrying and scurrying everywhere to hide from the light, and every object is encrusted with accumulated dust. The servants are called and a thorough house-cleaning begun.

Such is the conviction of sin when divine light enters the soul. Such a difference between the rush-light of conscience and the effulgent beams of the "Sun of Righteousness." There will now be a thorough "house-cleaning" in the case of this man. Before he got a good look at himself, he said he was "as good as any church member and better than most." Now he says, "Do with me as you like. The humblest place is too good for me in any church." A man

who had been governor of his state, and was at that time in Congress, presented himself before a session. There were children present, to be admitted into the church. He said to the pastor, "Talk to me just as you would to these children. I know no more about it."

III. This work of lighting needs to be sustained. The word translated candle in the text, "Neither do men light a candle and put it under a bushel," means lamp as well as candle, for at bottom the two are one. You can see the text better, if you have both a candle and a lamp. And the lamp manifestly needs to be trimmed and replenished. At the Union Station in St. Louis, when most of the evening trains are about to start, a frame on wheels crowded with burning lamps, is brought down the platform. They have been trimmed and refilled since the last trip, and are now to go out again over a score of roads on various trains. A congregation is such an assemblage of lamps. They have come to church in order to get their charred wicks freshened up, and themselves replenished with the oil of the Holy Ghost. Then they will be ready to scatter again, as light-bearers over the world.

It is no use to say: "I was lit as a Christian lamp twenty years ago." When were you replenished? Our lungs require fresh air. It is not enough that I breathed yesterday. I am a dead man, unless I also breathe today. Those who are predestinated to be saved are also predestinated to be replenished. "Give us day by day our daily bread."

4. The act of lighting a lamp or candle consecrates it to a special use. Its chief and perhaps only function is to give light. You may grease a saw with a candle, but it was never made for this purpose, if this is all it does. A woman may use a beautiful lamp to adorn her parlor, but this is a secondary and subordinate matter. It is never a lamp, unless it gives light. Christ was a carpenter, it is true. But the carpenter was swallowed up in the Saviour. A man may be a carpenter, but the carpenter ought to be swallowed up in the Christian. A man may be a laborer, or a physician, or a statesman, or anything else that is an honest calling. But his calling must be swallowed up in his religion.

A gentleman was buried here last Friday. I had heard of him as "a burning and a shining light" for twenty years. But I never knew till he died what his business was, prominent in the city though it was. His business was submerged in his Christianity. Is business your religion, or is religion your business? When a man is lighted "with wisdom from on high," as Hamilcar swore young Hannibal at the altar of his country eternally to hate its foes, so is a man eternally set apart and consecrated to the one function of light-bearing. Thomas Carlyle has said: "The main fact about any man is his religion."

5. About this work of lighting and shining there is a great deal of personality. Lamps are lit one by one. They are not heaped up on the floor and lighted in a mass. The maid cleans and burnishes each lamp separately. So are men called and regenerated. It is individual work. Grace is not hereditary. Each soul is

separately dealt with by the Holy Ghost.

And there is personality in the shining also. Light is the same everywhere, but there is one glory of the candle, and another glory of the lamp, and another glory of the incandescent or calcium burner, for one light differs from another light in glory. So grace is the same in all men, but in each it is qualified by personality. Peter was not the same light as John. Saint Paul was not Saint James. Whitefield was not Wesley. One often wishes he could shine like some one else. Not so. Shine like yourself, and you will shine best.

6. When lighted, you will need placing. This may mean removal. Abraham, when called of God, was removed. Most men will shine best, to remain where they are. But in either case a lamp-stand is provided by the Master of the house, and this is a public profession. "Whosoever believeth and is baptized shall be saved." This is a fit and most suitable candlestick for the candle, or lamp-stand for the lamp of faith. A lighted candle should not be left to roll upon the floor, but placed advantageously to give light.

A public profession makes a man conspicuous. I once let a man into the church through the back door. He was a lawyer and a judge. He was excused from the publicity of profession, when admitted to church membership. He may have had salt in after time, but he had no light that men could see. Possibly he lacked the suitable placing or the stand for his lamp.

What an advantageous lamp-stand is public office! Suppose that every mayor in every city were an out and out Christian? Suppose that each governor in each of our states were "a bright and shining light" for Christ? Suppose that every table in our broad land were as sacred as the Lord's table, and that every assembly of the Legislature or of the National Congress, were as devout as an assembly of divines? What Christ says comes to this: "Ye are the light of the world."

It is no answer to say, the world is wicked, politics are debauched, and business is corrupt. Where else should a lamp or candle be placed, but in darkness? That is what it is made for, —to shine in a dark place.

VII. Because Eastern families ground their own corn, there was in nearly every house a corn-measure. They traded with their neighbors, in corn or meal, almost every day, and some sort of measure was needed. Only the measure here called a bushel was rather what we should name today a peck. It was smaller than a bushel and more easily handled. This useful and proper and almost indispensable article of household furniture symbolizes the natural and proper pursuits of the household or family. And when we are bidden not to put our candle under a bushel we are warned never to allow our natural and proper vocations to hide our light as Christians.

Ought not a laborer to labor with his hands? Certainly, nobody asks you to throw away your bushel. But let not your labor hide your light as a Christian. I saw a laboring man making his garden on Sunday last spring.

Ought not a housewife to be a good, provi-

dent housewife? Certainly: No one would have you burn or break up your bushel. But let not your labor as a good, provident housewife hide your light as a Christian. I saw a woman, who was kept from church last Sunday because she was making a large dinner for her family.

Ought not a tennis-player, who is also a good business man, be allowed to play lawn-tennis? Certainly. None would have you part company with your bushel. But let not your recreation hide light as a Christian. I saw a man, who had taught a class that day at Sabbath School, playing lawn-tennis last Sunday afternoon.

Are not friends to be highly esteemed, and are they never to visit our homes? Certainly. We should be the last to have you give away your bushel. But let not your hospitality to friends and kindred hide your light as a Christian. I knew a family, in the last charge I had, that were never at church half the time, year in and year out, because they had so much company on the Sabbath.

Your bushel is a good and proper thing to have and use. But let your lamp shine on it, not in it.

A great evangelist once said, it was his business, going around through the churches, to "kick the bushel measure off the lights of church members."

Life Worthy of The Gospel

REV. STANLEY WHITE, NEW YORK, N. Y.

Text: "Only let your manner of life be worthy of the gospel of Christ." Phil. 1:27.

This brings religion down out of the clouds and makes it an ordinary, commonplace, everyday duty. And this is right, for our religion is not worth anything unless it be that. Talk does not count in religion, but conduct and character do. It is your manner of life that will show your love for Jesus Christ.

Paul then goes on to mention four of the essential things that constitute a manner of life worthy of the gospel of Christ.

I. The first is steadiness. "Only let your manner of life be worthy of the gospel of Christ; that whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit." Now, when we come to study the situation here we catch a glimpse of the reason why he told them they must try to have this characteristic steadiness in their Christian work. Evidently the church at Philippi was subject to those dangers that come to a new church and which, in fact, threaten the church at all times in its history. There were, for example, the unfriendly aspects of the Roman law and public opinion towards all unauthorized religious fraternities; there was the hostility of the Jews in their desire to stir up strife; and above all else there was a universal presence of unbelief which was intangible, the atmosphere setting that tended to affect these young Christians and disturb the steadiness of their faith. They had to be Christians in the face of an immense majority, a majority which included wealth and influence and culture and wisdom and

all that was inspiring around them. They had to hold their Christian profession in the face of that. And Paul says to them under these circumstances that the only possible way for them to do it is by faith and loyalty to Jesus Christ. A picture comes before my mind which illustrates this matter of steadiness. It is that of a great ocean vessel plowing into the storm and darkness of the night; the currents are against it, the winds are beating upon it, and the sea reaches up to take hold of the prow and turn it aside, and yet that great vessel goes right on in one undeviating line. Why? Because of the hand on the helm and the eye which watches the compass. Paul says to them, "You will have something in your devotion to Christ which will keep your lives steady in spite of these diverting forces that are to come upon you." That is exactly the picture that I think reveals to us one of the great dangers of our Christian life today. We are not attacked openly, but there are about us hundreds of subtle atmospheric diverting influences that tend to turn us aside. Let us mention one or two.

1. In the first place, think of the difficulty there is for Christian people, and particularly young Christians, to keep themselves steady and poised and unwavering in the face of the subtle doubt and almost supercilious disdain that one sometimes meets. I was talking with a woman the other day, and she said: "I wish that some time you might meet my husband. I think he would like you, and I know you would like him. I don't suppose you have many chances to meet the best of men of our time because they never go to church." That is an illustration of what I mean by the subtle supercilious way of looking at the things of Christ!

2. In the second place, think of the tendencies that are in the social life of today to tempt one to yield to the various impulses of today, and which, if yielded to, will put one in a false position in relation to Jesus Christ. Then think of the subtle influences that come in the intellectual life, when a person, feeling proud in his own intellectual strength, begins to challenge Christ's theories, and, measuring them by his own, turns aside to take positions untenable so far as the things of God are concerned.

In my boyhood home there used to be a picture which I looked at with interest. A little lad was standing on the bank of the stream, and in his hand was a fishing rod and line. There was evidently a fish on the line, for the rod was bending under the tension. At his side was a great, strong looking, weather-beaten fisherman, who had one hand over the shoulder of the little lad and laid over his hand. Under the picture were these words: "Steady, Johnny, steady." My friend, if any of you should feel counter currents coming upon you at any hour of your life, I would there might be the pierced hand of One unseen put over your shoulder and laid upon your hand and that you could hear a voice saying to you: "Steady, steady; keep intellectually steady; keep spiritually steady; keep yourself poised, and your manner of life in that respect will be worthy of the gospel of Christ."

II. The second point that Christ makes is this, and I use a word which I am not particularly eager to use because it has become a sort of shop-word today, but it indicates almost the exact translation of that which Paul used, and that is the word strenuous, "Stand fast in one spirit, with one soul striving for the faith of the gospel." In Paul's mind there is a picture of an athletic contest; of a youth stripped of all superfluous weight, striving with all his might to attain the goal, and that is the picture of Christianity as it ought to be. Christianity is not simply standing still; it is going forward. Christianity is not simply holding the fort; it is taking a fort. Christianity is spreading the gospel the world over, and the Christian who does not make converts is wrong at the beginning. The very essence of the gospel is extension.

III. And the third element that must be in our manner of life fitting us to be worthy of the gospel is the spirit of fearlessness. "Stand fast in one spirit, with one soul striving for the faith of the Gospel; and in nothing affrightened by the adversaries." The picture is of a scared horse frightened by its shadow and turning away from the road because of something that it could not understand. That is the thing we are cautioned against in our Christian life. Our life is to be bold, courageous, high-spirited, intrepid, confident, even daring for Christ. And I can imagine how, when Paul sent his word to the Church at Philippi, it would put iron and fiber into the languid spirits of those who found themselves under the pressure to turn aside, and how they would stiffen up in the gospel. One thing we need as Christian men and women in this world is this spirit of fearlessness in the Christian life.

IV. And the last point is that Paul speaks of the privilege of suffering as one of the characteristics in one whose life is worthy of the gospel of Christ. "In nothing scared by your adversaries, for to you it is gain not only on behalf of Christ to believe on him, but to suffer in his behalf." If I should ask any of you to enumerate the privileges of your life, I doubt if you would include in the list the privilege of suffering. And this is one of the great privileges of the Christian life, strange and paradoxical as it may seem. Some years ago in my parish there died a woman, who for years had been a helpless invalid, and as far as any one could see, a terrible burden upon her daughter, who had to be in constant attendance upon her. Her mind had gone, and it seemed as though when death came it would be a great relief, both to her and to those who loved her. And yet I never remember in the course of my ministry going into a home where there was more genuine grief and sorrow than I found there. The privilege of bearing that burden of suffering for the mother was so keen that those daughters with their hands empty of care, felt as if the meaning of life had been taken away from them. Paul was a man who knew the privilege of suffering, and I believe that Calvary and its cross was the great privilege that came to Jesus Christ.

And so I give you this picture of the "manner of life that is worthy of the gospel." It is steady, strenuous, fearless, and possesses the willingness to suffer. Does not such a life square with the picture of Christ? Who steadfastly set his face to go to Jerusalem, who pursued the will of God under all circumstances, who went into the garden and faced his accusers in the palace without a waver, and who went to the cross to suffer for us! That is Christ's gospel, and it is your gospel and mine, and it must be if we are to walk worthy of Jesus Christ.

The Neglected Ministry: Christian Healing

LEN G. BROUGHTON, D. D., ATLANTA GEORGIA.

Text: "As the Father hath sent me, even so send I you." John 20:21.

Our Lord, just before his ascension, gathered his disciples around him for a final conversation, and to give them some parting instructions. It was then that he said, "As the Father hath sent me, even so send I you." By this he meant, "With the same mission I have come, you are to go," and this is our Lord's instruction to us as a church today.

In order to arrive at the full force of these words, we shall have to inquire into the ministry of our Lord. What was his mission on earth? To get an answer to this question we have only to review his life, for he said himself, "I do always those things that please my Father." So his life, from beginning to end, was a mission of God.

There are three lines of ministry that he was sent to perform: preaching, teaching, healing. And these same three lines of ministry, he commissioned the church to follow. The first two we have been at work upon, not as faithfully as we should, but still we have been hammering away at them. To be sure, the ministry of teaching has not been followed until recent years with very great interest and enthusiasm; but, thank God, we are now beginning to realize that teaching is a necessity. Certainly it is a necessity in a country like ours, where there is a complete separation of church and state. By virtue of our Constitution we are precluded from the privilege of teaching religion in our public schools, from the kindergarten right through to the university. The only chance, therefore, for our children to be taught of God and of the religion of Christ and of the claims of the gospel upon their hearts and lives is for the church to provide Christian education. We have to build our schools and support them. It is not enough for us to do that for our young men and young women, to have our colleges and universities. We need to take the child, from the kindergarten up, and give him the very best and broadest Christian culture. The fundamental basis of Christian culture is: God has a plan and purpose for every human life. I had rather my boy had this stamped upon him in the days of his early training than any other truth, and the only chance for this to be done is in a Christian school.

But what I want to speak about particularly at this time, is the third line of our Lord's ministry—healing. This the church has al-

most totally neglected, or turned over to fanatics.

"But," someone asks, "what form of healing should the church undertake?" You know, there are three forms of healing as there are three lines of our Lord's ministry. First, there is mental or psychic healing. This comes about by operating the laws of suggestion, by which the light of hope is shot into a sick and discouraged soul and which is oft-times followed by rejuvenating power. Then, there is what is known as divine healing—healing without remedial aid. And, lastly, there is remedial healing.

"Now, which of these three," you say, "is the church to incorporate and practice?" I answer, "All of them." Surely our Lord is worthy to crown everything that science has ever done for the good of humanity, for he is the author of all true science. Truth issues from him. Is there anything in psychology? Is it a true science? If so, our Lord wants the chance, through his church, of which he is the head, to operate it for the good of humanity, for the healing of the body, for dispelling doubt and fear and discouragement of every character. The church needs to understand that she has a right to claim all truth because it is truth; and truth is hers and she is His.

But shall the church confine herself to this line of healing ministry? By no means. Take so-called divine healing, the healing which is the result of the direct operation of the power of Christ, miraculous, if you will. Is there anything in it? Of course there is. May I give my own personal testimony concerning it?

Three years ago I was returning from England and, just out from Liverpool, our ship was fog-bound and we had to remain there twelve hours. Those of you who have traveled across the seas know how damp and chilly the vessel gets under such circumstances. For seven years I had suffered from sub-acute pleurisy, following a bad attack I had of pleuro-pneumonia. Not one deep breath had I taken all those years but had caused me pain, and every month I was laid up for two or three days from a recurrent attack, and my friends were much alarmed over my condition. Well, while our ship was anchored in the fog I went down with a genuine attack of pleurisy. The ship doctor came in and took my temperature and found it one hundred and three. My pulse was one hundred and twenty. He said: "You have an attack of pleurisy. It seems to me you have had it before. The doctor left me without giving me any medicine, saying he had to attend to the steerage, but that he would return later. After he had left, something came over me. It was a very peculiar feeling. At the time I could not take even a half-breath without pain. I could not lie on either side. I had that awful stitch in my side that is understood only by those who have had it. Then I heard a voice. It was not such a voice as could be heard by anyone else present. Only my ears could hear it, for the voice spoke to my own soul. It said, 'Why not trust the Lord? He wants to teach you the supreme lesson of your life, the lesson of his infinite power and love.'" And I

answered, "I am ready." Then the voice said, "Would you be willing to give him credit if he healed you?" I said, "Yes, Lord." Then I got up and closed the door and knelt down by my bed and looked up to him for healing strength at the moment. And there came over me such a calm, such a peace and joy as I had never known. I did not shout, because I could not. I never have shouted. The fact is, I was too happy to shout. I wanted to be quiet in his presence. I got up from my knees and went to bed. There was no pain. Then I tried lying on both sides and deep inhalations, and still no pain, not a whit. Then a kind of light seemed to appear in the room. It was not such a light as could be seen by anyone else had he been present. It was just a light to my own soul, for my Lord was dealing with me in a way that he was not dealing with anyone else on that ship.

Soon the doctor came back, and I said, "Doctor, I am well." He said, "What has come over you?" I said, "Put your thermometer in my mouth." He did so, and not a bit of fever did it register. My pulse also was normal. He then put his ear to my chest, and all abnormal sounds had disappeared. He said: "I do not understand this. What have you taken?" Then the devil seemed to speak to me and say: "Now, you don't need to go over all this with the doctor. He doesn't care anything about it." But I said, "Yes, I will. I promised to tell it and give him credit, and I am going to do it." So I said, "Doctor, are you a Christian?" "Yes," he said, "I trust I am." Then I proceeded with my story, and soon I noticed that the tears were running down his cheeks. And so they were down mine; and we just sat there and looked at one another and cried. We did not need to speak. Every fresh tear was a word in the tear language that each of us thoroughly understood.

I got up and dressed, went out and ate a hearty dinner, mingled with my friends and told the story. That was three years ago, and let me say it to the praise of his name, never once since then has there been any pain in that side, though I may breathe as deep as any man.

The first Sunday I was at home, I told the story to my church, and a dear woman, one of the class that we all have—good but meddling, a kind of sentimental pietist—came to me and said, "Thank God, pastor, you have embraced divine healing." I said: "You do not know what you are talking about. I embraced divine healing years ago, when I submitted to the Lordship of Jesus. The difference between your conception of divine healing and mine is this: 'You look God up in a corner and say to him, 'You must work in this corner or not at all.' I trust him to select his own corner and operate according to his will. If he indicates to me, as he did on that ship, that he has a special lesson to teach me, through direct healing, I trust him. If he indicates to me some other method of healing, I trust him and follow it. There is just as much divine healing, when properly understood, in the use of a capsule as there is in any other method.'"

How You Can Participate in the Profits of a Money-Making Mercantile Business of National Magnitude.



Do you know that the 5 and 10 cent store business is the most unique and, in very way, the most remarkable business in the history of the country?

Twenty-two thousand customers in a single day is the record of one of our stores recently opened. The above picture shows a very small section of the crowd waiting to gain entrance. Such occurrences are not unusual in this business. No other business in the world can draw such tremendous crowds of real buyers; no other business is growing so rapidly.

Unless you already possess **INSIDE KNOWLEDGE** of the 5 and 10 cent store business, you will be positively **AMAZED** to learn of the tremendous volume of business that is being transacted and the wonderful profits that are being made.

Last year's sales (in this country) amounted to over **TWO HUNDRED AND FIFTY MILLION DOLLARS (\$250,000,000)**. The profits were close to **FIFTY PER CENT**; and the business is growing by leaps and bounds.

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The above statements are all **FACTS**. If you are interested we will gladly send you convincing **PROOF**. We will also tell you how you can secure an interest in this great money-making line of business by investing a very small amount of money—if you act promptly. **YOU CAN SHARE IN THE PROFITS NOT ONLY OF THE STORES ALREADY DOING BUSINESS, BUT OF THE ENTIRE CHAIN OF STORES WHICH WE ARE ESTABLISHING.**

You will place yourself under **NO OBLIGATION** whatever by sending for our illustrated prospectus, so fill out and return the coupon right **NOW** before you forget it. We will then send you full facts and figures by return mail; and we **KNOW** you will be not only interested but **SURPRISED** at the information we send you.

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My brothers and sisters, has not the time come when our Lord should be allowed his own? He made the universe, everything in it is his; every mineral, every vegetable, all scientific law—everything belongs to him. The highest lesson of faith we can learn is one that simply trusts him for healing. It is a faith that bows before his lordly scepter and says: "Thy will be done; speak Lord; thy servant will follow."

Now, it was with just this conception that we entered eight years ago, in connection with our tabernacle work, upon the healing ministry. Having been trained as a physician, naturally my mind was led in that direction.

Now we have a building of our own with seventy-five beds, and medical and surgical departments as well equipped as any small hospital in the land. A corps of thirty nurses makes up our training school, with a regular three years' course of training, in which the Bible is as earnestly insisted upon as any other branch. No nurse is allowed to enter who is not a Christian, and she must be taught to do Christian work among the sick. This is one of the main lines of her teaching.

In our hospital every bed is connected with my pulpit, so that when I preach to the congregation I preach to the sick as well.

You ask now, what is the result of all this medical work? For, you must remember, that in our hospital all three lines of healing are resorted to, mental, prayer—where directly the Lord is given a chance to work independent of any instrument—and remedial. What has been our experience in this work? Most encouraging, I assure you. In the first place, souls are constantly saved upon our sick beds.

Not only are souls led to Christ constantly in this way, but our nurses are trained for Christian nursing.

And this leads me to ask: Why has the church not entered the field of training doctors? Why has she allowed our young men, the very flower of the land, to be trained for the intimate position in our families of doctor, in institutions that never have a prayer, and that never mention God, unless it is in a sort of derision? The policy that we are pursuing along this line is absolutely church suicide, and how long, oh, how long will it take for us to see it?

You ask about the expenses of such work. Of course it is expensive, for every department of our Lord's work is expensive if we are to do it as it should be done.

But, again, you ask me, did you not have hospitals and dispensaries in your city sufficient to do the work? I answer: Yes; we had about as much hospital capacity as the average city of our size. Not enough, of course; no city has enough. But we had about the average, but they were city institutions, or private. They were not Christian. Massachusettes had a large number.

Let all the rest of the world do all the good it can; but our Lord, through his church, must be given a chance, and when his work is done, let him have the glory. This point, thoroughly guarded, would give our Lord far more prominence in the progress of the world than he has today. I take no part, absolutely no part, in that narrow view that the church

must abstain from everything that smacks of science. She must do exactly the reverse. She must rise up and demand for her Lord his right to claim everything that is for humanity's good, and when it is done he is entitled to the glory for it. Let us not be afraid of the efforts that are now being made to set aside the truth that we hold so dear. There is no danger if only we will give our Lord his rightful place to reign and rule through his church in the world that is his own.

THE SHAFT WENT HOME.

In *Ministerial Table Talk* a story is told of Dr. Paley, the famous author of the "Evidences." The doctor remarked with contempt how not only the rank and file but even the leading members of the University of Cambridge fawned upon Pitt, who at the age of twenty-three paid a visit to the university, being then First Lord of the Treasury, and Chancellor of the Exchequer. The meaning of the flattery bestowed upon the youthful premier could have but one "interpretation;" the flatterers were looking ahead "for the loaves and fishes," the good things that the premier had in the way of patronage. So Dr. Paley, having to preach at St. Mary's on the Sunday after Pitt's arrival, carried out an idea that had occurred to him—to convey a covert rebuke to those guilty of such sycophancy—and he proceeded forthwith to deliver a sermon from the gospel for the fourth Sunday in Lent on the text: "There is a lad here which hath five barley loaves and two small fishes," adding, with a significant pause, and glance around—"but what are they among so many?" The shaft went home, the public reproof was acknowledged to be witty—and just. Here we have a striking example of the use of wit—even in a university pulpit, and from the Holy Scriptures.

LIVING, BUT CONSIDERED DEAD.

A brigadier general of our army, now 96 years of age, has been pronounced dead by one of the large insurance companies of the East. The company takes the ground that under American experience tables of mortality, all lives are assumed to have expired before the age of 96, and so officially when a man reaches this age he is considered dead, so the insurance policy can be paid off and cancelled. The company offered him his award, and as he has accepted it he will be considered dead. At least his name will be cancelled and a big rubber stamp will put "Dead" in red letters on the policy sheet. How many members of the Christian church have reached the dead line in Christian service? If officials dared to do their duty they would write large after such names on the church register, in letters of red, "Dead." How many church letters are retained and hidden away in some bureau drawer, when they should be registered in the church of God. Little wonder that the lad on finding his mother's church letter in an old trunk ran calling excitedly, "O, mamma, mamma, I've found your religion in a trunk." If your religion is anywhere else than in active service it is dead, and your influence is dead also.



CHURCH BUILDING FOR \$2,750.

Erected for the Congregational Church Extension Society at Woodhaven, L. I., N. Y., by The E. Ducker Co., 277 Broadway, New York.

This is said to be the most economically built church in America. It will seat 175 to 200 people, and that brings the cost of the seating to \$13.75. No mission Sunday School, or group of two or three dozen of any denomination but can afford a church at this price. And no more attractive and useful church could be built for twice the money.

The value of a sectional church for occupying in mission fields is two-fold. For when a permanent church is built, the sectional church can be taken down and moved to another mission field. Or the portable church can well be made the permanent church where the congregation does not number over 200 or 300.

INSURANCE FOR TOTAL ABSTAINERS.

In 1900, the Security Mutual Life Insurance Company, of Binghamton, N. Y., opened a department or class in which none but those totally abstaining from the use of alcoholic beverages are insured. During the nearly ten years' experience, they have registered a nice volume of business to the credit of the class, and maintained a very low mortality. The contract issued supplementary to the policy definitely provides that the mortality of those insured will be carried separate from that of the general business of the company and that dividends, which are payable annually, will be apportioned on the basis of the mortality experience of the class.

Classifying total abstainers in life insurance has been a feature with European companies for long periods, the pioneer institution covering nearly 70 years. The average difference in death ratio has been nearly 30 per cent below that of those insured in the general sections of the various offices. This fact stands as proof that those totally abstaining are in equity entitled to classification.

Your attention is called to the advertisement of Security Mutual Life, on page 6 of this number of the EXPOSITOR.

KEEPING THE "NEW CHURCH" IN MIND.

We are told by the psychologist that we become interested in those things to which we attend. This is the reason that ideals help us if we earnestly endeavor to attain them.

The pastor of the Sixth Avenue Baptist Church, Troy, New York, is using this principle with some success. He has secured from the architect a finished drawing of their proposed new building. From this he has obtained an electro which he has used in printing a private mailing post card.

The church is not yet completed. In fact only the Sunday School department is finished, but the postal shows how fine it will appear when the building is really ready for use. These cards are used in church correspondence and serve to keep the new building enterprise constantly before the people. Month by month they will find themselves increasingly anxious for the building and will thus be encouraged to work for its completion.

GENERAL INDEX—MAY

All matter not numbered as an illustration is indexed herewith.

	Page.		Page.		Page.
Advertising for lonely Chris-	427	Healing, Christian—Broughton.	465	Prayer, good response after.	434
Arbor Day	453	Homiletic Department	460	Prayer meeting topics	458
Bad custom, breaking up	448	Hot weather, increasing congre-	427	Program, solid work in pop-	434
Best of Recent Sermons	460	gation during	427	ular	434
Bible class, topics for	433	Illustrative Department	437	Quotable Poetry	469
Bible study, five convictions con-	428	Inward piety	436	Revival, after a	431
cerning	428	Ladies' Aid Society, pastoral	434	Scrap-book, Preacher's	441
Book list	436	work by	434	Sermons to men	469
Bravely dare	452	Life worthy of the gospel—	464	Sermon topics	437
Club, the three-B	432	White	464	Sermon topics on "The King-	435
Co-operation	435	Little sins very injurious	457	dom"	435
Creed and life	456	Masses, reaching the	432	Sovereignty of the soul—Wat-	460
Decision card	436	"Measure, that bushel"—Bishop.	462	kinson	460
Detached Christian	436	Memorial Day	450	Summer sunshine, how to use	431
Ecclesiastical Year	449	Methods of Church Work	431	Sunday night audience, plans	425
Enjoyment, true	456	Missionary encouragement	457	for a	425
Evangelism, simultaneous	431	Missionary mock trial	427	Sunshine, setting traps for—	461
Evangelistic Illustrations—	439	Money-raising, stamp method.	433	Sweezy	461
Chapman	439	Mothers' Day	428, 449	Text, questions relative to a	456
Events, illustrations from re-	438	Nature, illustrations from—	437	Warner	437
cent	438	Nature, illustrations from	442	Visiting card, a new	433
Examination, self	456	Neglecting salvation, danger of	457	Visitors' guild	434
Free thought, the morality of.	429	Offering, taking up the church.	434	What live pastors are doing	427
Giving, the seven ways of.	434	Outlines	457	Wit useful to the clergy	448
Grandmother's baby	469	Pictures of organizations	435	Subject Index for Illustrations.	
Group method, the	427	Poor in pocket, encouragement	432		

Subject Index for Illustrations. Pages 437-455

Figures below refer to illustration numbers, not page numbers.

No.		No.		No.	
639	"And it shall be"	632	Love incomparable	637	Soldiers, debt to
640	Average man, victory of	593	Love thinketh no evil	628	Stars that have ceased to exist
615	Bible, effect of	594	Lowly things	631b	Stumbling blocks
617	Bible, story of a pocket	620	Man, the age of	624	Sunshine, condensed
603	Character, guarding	595	Man's ability and God's	630	Sunshine, freeness of the
619	Cheerfulness	623	Marble and limestone	631a	Sunshine, gentleness of the
616	Children playing in the streets	596	Matter	629	Sun with three beams, a
611	Christian life, the	644	Memorial Day	642	Sword, sermon of the
605	Disgraced name, a	636	Minute-man, God's	638	"Taps" sounded
599	Evil, fallacy of	597	Misunderstanding	626	Tares among mummy wheat
633	Foremothers, American	633a	Mothers, Roosevelt on	606	Temperance zeal
637	Forest in the world, the greatest	643	Nation's dead, our	645	Texts and themes for Arbor
639	Future, the	641	Nation's trust, the	645	Day
604	Habit, power of	618	Perseverance	634	Texts and themes for Memorial
622	Heat, latent	612	Personal results	634	Day
635	Heroes and heritage	598	Pleasures of this world	649	Timber supply of the United
607	"I have found the track"	602	Regeneration	States	649
588	Instability	625	Salt of the earth	646	Trees, criminal treatment of
601	Justice, divine	627	Sand with iron in it	648	Trees, three historic
590	Keep cool	607	Saved at last	608	Trust Christ, don't be afraid to
591	Life's sea	650	Seed-sowing, lessons from	621	Water powerful, pure
609	Light you have, follow the	590	Self-control	615	Word a lamp, thy
592	Limitations	614	Sermon by a cat	589	World, not of the
600	Love, God's	610	Sin, wages of		

Scripture Texts, Illustrated by Books. Pages 437-455

Figures below refer to illustration numbers, not page numbers.

No.		No.		No.	
635	Ex. 7:8	633	Prov. 31:23	615	Isa. 17:14
614	Num. 32	598	Ecl. 2:1	606	Rom. 10:2
599	Num. 32:23	605	Ecl. 7:1	606	Rom. 13:11
628	Deut. 7:9	605	Isa. 43:1	611	Gal. 6:7
599	1 Sam. 15:14	609	Isa. 45:22	650	Eph. 4:15
634	2 Sam. 16:23	606	Isa. 52:7	604	Eph. 5:16
599	2 Chron. 23	612	Dan. 12:3	611	Eph. 6:15
605	Neh. 9:10	598	Amos 4:12	606	Eph. 6:17
605	Job 18:17	625	Matt. 5:13	642	Col. 3:21
598	Job 36:11	626	Matt. 13:30	603	1 Tim. 5:6
629	Psa. 29:24	610	Matt. 16:26	598	2 Tim. 3:4
608	Psa. 37:5	631a	Matt. 18:16	602	2 Tim. 3:5
624	Psa. 104:14	600	Matt. 18:12	606	2 Tim. 4:2
627	Psa. 106:7	604	Luke 4:16	629	Heb. 2:12
615	Psa. 119:9	599	Luke 8:14	604	2 Pet. 3:18
607	Psa. 119:14	600	Luke 15:20	600	1 Jno. 3:11
605	Prov. 10:7	602	Jno. 3:3	607	1 Jno. 3:14
605	Prov. 15:30	606	Jno. 9:4	645	Rev. 22:3
598	Prov. 21:17				



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Thirty years ago, my baby,
A baby just like you,
With golden fluff in silken rings,
And shining eyes of blue,
Came like a little angel,
To fill my life with love.
His dimpled hand was stronger then,
Than all the hosts above.

But ere I knew it, baby,
So fast the swift years ran,
My darling was a romping lad;
And then a bearded man.
My darling went a wooing.
In honest joy and pride:
And as his father did before,
He brought him home a bride.

And I, a foolish mother,
Felt somehow, left alone;
And the boy who was my first-born son,
Seemed not so much my own.
Now here are you, my baby,
Son of my son, so fair.
The hope of all our household.
Of all our line the heir.

Thirty years ago, my baby.
I tell it in your ear,
Another nursling, just like you,

Came from the angels here.
I lost him in the whirlpool,
Of the rough world long ago.
And now the angels bring him back.—
That's why I love you so!
—Margaret E. Sangster.

A CRADLE HYMN.

Hush! my dear, lie still, and slumber,
Holy angels guard thy bed!
Heavenly blessings without number
Gently falling on thy head.

Sleep, my babe; thy food and raiment,
House and home thy friends provide;
All without thy care or payment.
All thy wants are well supplied.

How much better thou'rt attended
Than the Son of God could be,
When from heaven he descended
And became a child like thee.

Mayst thou live to know and fear him,
Trust and love him all thy days;
Then go dwell forever near him,
See his face and sing his praise!

I could give thee thousand kisses,
Hoping what I most desire;
Not a mother's fondest wishes
Can to greater joys aspire.

—Isaac Watts.

THE LAND AND THE GOSPEL

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"Corn." (Matt. 12:1.) I could hardly have believed if I had not myself seen, that a moving picture representation of the life of Christ in this twentieth century should show the disciples dodging in and out among the rows of broad leaved and tasseled, real American Indian corn. Such "corn" is grown now in Palestine. But the "corn" of the ancient Oriental world, indeed, from the earliest times until very recently, was the small grain, barley or wheat, introduced from Babylon almost at the dawn of civilization.

"Shew bread." (Matt. 12:4.) The shew bread was bread. So far, this part of the offerings in the tabernacle in the wilderness, and afterwards in the temple, agreed exactly with the offerings of Egypt, where "bread" is an invariable ingredient of the long list of offerings supplied to the dead and to the gods. But here the resemblance ends. Israel's offerings used, as far as they went, all the materials used by the Egyptians. They were appropriate. That Egypt had appropriated them did not debar God from using his own. The bread of the Egyptian offerings was intended as part of the provisions for the dead and for the gods, the shew bread of the tabernacle of which David partook was symbolical of God's provision for us.

"Pit." (Matt. 12:11.) This would be a far fettered illustration here in this land where there are so few pits for animals to fall into, but Palestine, and, indeed, all the middle Orient, is honeycombed with pits; pits for water, pits for store-houses, pits for wine and oil, pits for hiding places. Property was hardly ever safe in that land, as we understand safety, and a pit was not conspicuous. In the region of Jerusalem and on the sites of ruined cities one has need to be very care-

ful, when the ground is covered with grass and weeds, lest he fall into a pit. Once on the probable site of Bethphage, I was startled to find yawning at my very feet the open mouth of a vast cistern.

Lesson 6—May 8.

"Mixed wine." (Prov. 23:30.) The wrangle about Bible wines will go on, I suppose, forever, at least so long as the temperance struggle continues. Was there more than one kind of wine? It is of interest to note that, whatever there may have been in the olden times, there are two kinds of wine now in Palestine among the Jews; one a spirituous wine widely advertised and sold to the world of wine drinkers, the other an unfermented wine, boiled grape juice, which the Jewish peasants make for themselves, recommended as an antidote for the troublesome diarrhea of that region. I myself have sought relief in its use. But one would hardly drink much of it for pleasure, certainly not "tarry long" at it. The peculiar, pungent flavor lingers on my palate as I write these lines after a lapse of seventeen years.

Lesson 7—May 15.

"Prince of devils." (Matt. 12:24.) The idea of a devil reigning as a prince among devils was widespread among the ancient nations. It appears here as a Jewish notion in the days of Christ. It was very prominent in the religious beliefs of old Egyptians, *Set*, the prince of devils, being really an evil god. Indeed, the same idea appears half Christianized in Milton's "Paradise Lost." But this is not the usage of the Bible. Scripture everywhere represents Satan not as a reigning prince, but as a condemned outcast, distinguished among other evil spirits only by his

(Continued on page 474)

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The Land and The Gospel

(Continued from page 472)

wickedness and the great estate from which he fell. The difference between heaven and hell is not a difference between kingdoms. The abode of the devil is "outer darkness."

"Jonah." (Matt. 12:40.) This miraculous event has long suffered from the disrepute of "fish stories." There is no more reason for difficulty here than anywhere else that God is represented to have put his hand into the affairs of this world. Whales are no more difficult for him than waves or diseases or dead bodies. Moreover, there is a fitness in the miracle as in the plagues of Egypt, which is a part of the certification of all true miracles. Dagon was a sea god of the Mediterranean littoral, half fish and half man. He is not well understood, but as the plagues to the gods of Egypt, so in some way this judgment of God upon Israel was a rebuke to their worship of this fish-god.

"Men of Nineveh." (Matt. 12:41.) The effect in Nineveh of the appearance of a strange prophet is in exact accord with the still existing reverence for holy men in the East. It would be well for modern western society if it paid equal attention to the message of a holy life.

"The queen of the South." (Matt. 12:42.) "Queen of Sheba," "Queen of the South," "Queen of the Ethiopians," do they all refer to a family of rulers of the same region? The first two are identical. The identification of this third is not yet certain. "Sheba" is believed to have been on one side or the other of the Straits of Bab-el-Mandeb, or perhaps on both sides of it. "The uttermost parts of the earth" did not stop short of Ethiopia, for Ethiopia was well known in that age. "The South," however, does not indicate direction but a region so named. As "the South" in America denotes a region of this country irrespective of the location of the speaker. A line of queens long reigned in that southern region, it may be, indeed, continuously from the "Queen of Sheba" to Candace, "Queen of the Ethiopians." Dr. McIver, working for the Hekley B. Cox foundation under the direction of the University of Pennsylvania, has recently brought to light in Nubia on the west side of the Strait of Bab-el-Mandeb relics of that line of queens. A large metallic bowl, now in the museum of the University of Pennsylvania, at Philadelphia, gives a most interesting pastoral scene of one of these queens sitting in state under a palm tree surrounded by her maidens and awaiting the bringing of milk in great bowls. A visitor to a native chief in the Egyptian Soudan to this day is presented with a great bowl of milk as a special mark of distinction. It is told of a great English bishop on one such occasion, that he, when a fastidious English officer contemptuously turned up his nose and refused the milk, drained the bowl "to the glory of God and their own safety."

"Dumb idols." (1 Cor. 12:2.) The appalling number of idols among the Egyptians is an ever increasing wonder. The cynical philosopher who said in derision that in his day it was easier to find a god than a man, had two edges to his sarcasm, turned not only to cut into the scarcity of manly men, but into the ridiculous multiplicity of gods. The excavations in Palestine, Asia Minor, Babylon and Egypt continually add to the great store of gods. M. Legrain, in the course of the work of restoration of the ruins at Karnak, uncovered a store-house of the gods. Not a place where the gods stored things, but a

place where the people stored the gods for which they had no immediate use; and he took out of it some eight thousand large and small.

Lesson 8—May 22.

"Prison." Compare lesson April 17.

"Danced." (Matt. 14:6.) The dancing girls of the East are, and have always been, the most disreputable characters. That the daughter of the queen should condescend so to demean herself for the lascivious delectation of the assembled nobility shows at once the degeneracy of the times and the evil character of the mother who would stoop so low to gain her murderous ends. Thoughtless travelers who would scorn every suggestion of calling in the demi-monde to entertain themselves and their friends here at home, when in Egypt shock decent natives and even violate the law of the land to amuse themselves by calling in the dancing girls and then tell of it when they come home and perhaps hold up before a Sabbath School class the dreadful example of Herodias and her daughter.

Lesson 9—May 20.

"A desert place." (Matt. 14:13.) "A desert place" indicated a deserted place; not necessarily a place where nobody could live, but a place where, for some reason, nobody did live. This particular desert place lies at one of the most fertile spots in Palestine, just a little way from where the Jordan, with its rich, refreshing flood, comes down from Hermon and enters the Lake of Galilee. It was a pasture region, a place of "grass" to sit on. Palestine is a land where the people live only in villages and towns, and farm houses are almost unknown.

"Five loaves and two fishes." "Seven and a few little fishes." (Matt. 14:17, 15:34.) The simplicity of the customary provision for the table in the Orient in ancient times and even to the present day is a constant surprise to us in this bounteous part of the world. Five loaves and two fishes did not indicate unusual destitution on the part of the disciples. A handful of meal and a little oil in a cruse denoted destitution, not that it was so little, but that it was the last. The breaking of bread by Christ with the disciples at Emmaus sometimes is thought to indicate the sacrament, but it would be perfectly appropriate for the simple ordinary meal, as the customary and, indeed, necessary act in serving the meal. At the rebellion of Arabi in Egypt the suppression of hostilities was made the more difficult because the English army was weighted down with its cumbersome commissariat, while the soldiers of Arabi wrapped a little lump of dried dates in the folds of their garments and were ready for a three days' campaign. "The barley loaf" in the dream of the Midianite was exactly in accord with the law of the "stuff that dreams are made of," is that, the familiar observations of life. The gratification of the palate so universal among us was unknown in the East except at a feast, and is unknown yet. I was once of a party of three, one Englishman and two Americans, who were taken into the Sinai desert by a dozen Bedouins and the provisions for the three Anglo-Saxons was far greater than the provisions for the dozen Bedouins. One of the most conspicuous evidences of luxuries in this land is "plate," costly and elaborate table service, but amidst the most splendid and lavish luxury of the ancient Orient, the "plate" is absolutely wanting. If Christ called that "a gluttonous and winebibbers' age," what would he have said about us?

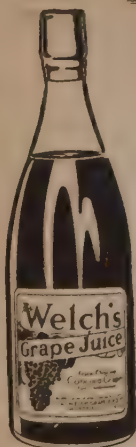
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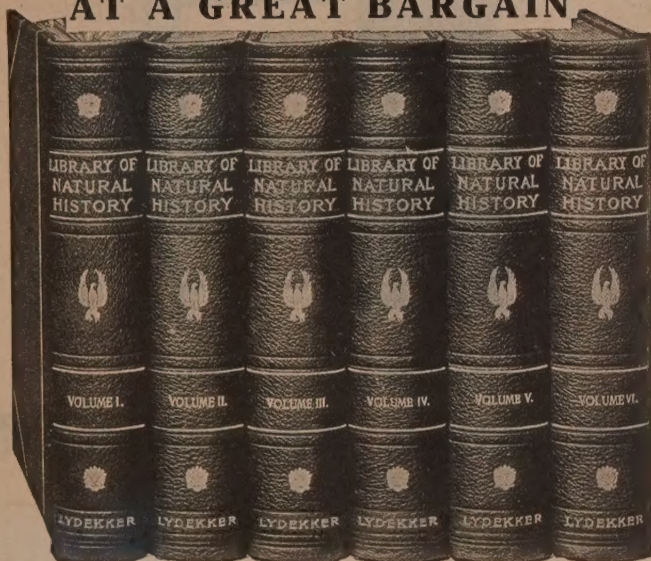
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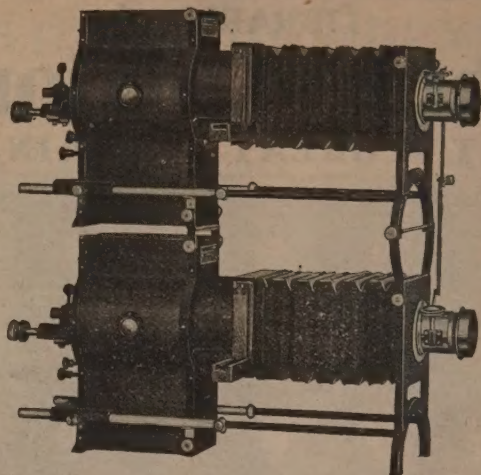
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